THE PEASANTS PRICE OF SPIRITVALL LIBERTY.

VVherein is represented the *Complexion* of the *Times*, and *Considerations* to Cure it.

In three *Sermons*.

By *Nathaniel Homes*, D. D.



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MVSEVM
BRITAN
NICVM

THE PEASANTS PRICE
Of Spirituall LIBERTY.

1 Chron. 4. Verſ. 21. 22. 23.

21. *The Sons of* Shelah, *the ſonne of* Iudah, *were* Er, *the Father of* Lecah, *and* Laadah *the Father of* Mareſha, *and the families of the houſe of them that wrought fine linnen, of the houſe of* Aſhbea.

22. *And* Iokim, *and the men of* Chozebah, *and* Ioaſh, *and* Saraph, *who had dominion in* Moab, *and* Iaſhubi-Lehem. *And theſe are antient things.*

23. *Theſe were the Potters, and thoſe that dwelt among Plants and Hedges. There they dwelt with the King for his worke.*

I begin ſo high as the 21. verſe, and take in all three Verſes, becauſe they make up one diſtinct compleat Table of the Genealogie of *Shelah*, the third Sonne of *Iudah*, *Gen.* 38. And in ſome Greek copies the 4 chap. begins at verſ. 21.

THeſe Books of *Chronicles*, are in the *Hebrew* called דִּבְרֵי הַיָּמִים *Bookes of dayes*, i. e. of times, becauſe they more exactly ſet downe the times of the reignes of the Kings of *Iſrael* and *Judah*, and of the tributaries and captivities of the State. The *Greek* (the Sept.) call them Βιβλοι Παρα-

Anſwerable to the ſenſe of the Hebr we call them *Chronicles*.

For *Chron.* goes as low in repetition as 1 *Sam* 27. compare 1 *Chron.* 12.

* Of which Bookes of Chronicles, that long ſince periſhed, theſe Books of Chronicles out of which I take this Text, are a divine, authentick epitome. *Pelic. Alſted.*

Παραλειπομένων, i. e. *Books of things omitted.* Becauſe what the Holy Ghoſt of purpoſe paſſed over in the Books of *Samuel* & *Kings*, it reſerved & poſted over as more proper and pertinent to the Books of *Chronicles**. And among the things omitted in *Samuel* and *Kings*, theſe Genealogies are here inſerted, as the foundation of all compleat hiſtory.

The order of theſe Genealogies runs up to the head, begins at the beginning both of the world and the Word, *viz. Adam*, 1 *Chron. Chap.* 1. And by that time it comes to this *Chapter*, it is come to the poſterity of *Juda*, one of the twelve *Patriarchs*, borne of *Iacob*; and by the 21. *verſe* of this *Chapter*, it is run downe as low as the third ſonne of *Judah:* namely, *Shelah.*

And the ſonnes of Shelah, *the ſonne of* Judah, *were* Er, *the Father of*, &c.

To tell you what is in my Text, before I open it, were to bid you looke into a boxe of Jewels, whiles I hold downe the cover.

Give me leave for the opening of it, to goe my owne way (as God diſpenſeth to his Miniſters ſeverall gifts, all for edification) that I may ſatiſfie my ſelfe and you:

Grammatically, theſe things neceſſarily are to be obſerved.

1. That there ſhould be a fuller ſtop, or point in our Engliſh at *Mareſha*, then the *Comma* [,] For it is in the Hebrew [֭] *Athnach*, which anſwers to our Engliſh [:] *Colon*, which pointing (if obſerved in our Engliſh) would more explaine the true reading, thus: That as *Shelah* was the ſonne of *Iudah*; ſo the ſonnes of *Shelah* were firſt *Er*, the father

father of *Lecah*: ſecondly, *Laadah* the father of *Mareſha*. And thirdly, the family of the houſe of *Aſhbea*, that wrought fine linnen; and not that *Laadah* was the father of *Mareſha*, and of thoſe of the houſe of *Aſhbea* too; as at firſt ſight, by the Engliſh pointing, or ſtop, it may ſeeme.

2. Thing obſervable in the *Grammar* of the Text is; that the families of the houſe of *Aſhbea* are ſaid to *worke* or to *have wrought fine linnen*, i. e. *made linnen cloth*. They were Cloth-workers or makers of linnen cloth, not workers in linnen cloth; as may be ſaid of *Seamſters* or *Embroiderers*. Thirdly, *the men of* Chozeba may be rendred: *The men of a Ly* * or of *lying*, or *deceipt*, or *deceiving*. And this is expreſt in a *Chaldean* dialect: and although here it be admitted, that *Chozeba* be a proper name; yet queſtionleſſe ſome *ly* in words, or in workes; ſome telling, or (as *Rev.* 22. 15.) making a *ly* became ominous, and at firſt gave the name of the place. For places of themſelves are not named; and after that, here the place gives name to the men that dwelt there.

There is yet one thing more to be conſidered in the *Grammar* of the words, *viz.* Whether wee are to underſtand in the Text, *Hedges*, or *Walls*; and conſequently, whether *Hedgers* or *Maiſons*: For their dwelling, *viz. among plants, &c.* notes their occupation, as wee ſhall touch more in the laying open of the parts of the Text. The queſtion is occaſioned, becauſe גְּדֵרָה ſignifies a fence, whether of an *Hedge* or a *Wall*; eſpecially a wall of meere ſtone without morter.

Our reſolution is, that no doubt, *Hedgers* muſt

So in the Heb. They were the Families of the houſe of the work of Linnen Cloth, עִבְדֵי בֵית־ בוּץ: *byſſini operis.* * So *Pellican.* So old *Lat. Viri mendacii.* For כּוֹב ſignifies a ly, deceipt, *&c.* Note that herein the text foundeth of *Babylon.* For כּוֹב is chaldaiſed in being written כּוֹבָא

be implyed in the Text, becauſe they had fences about their plants; and it is not likely they were all of ſtone walls; yea, to make quick-ſet hedges, is a part of planting, and very probably here ſuppoſed, elſe how ſhould the King have ſo much imployment for ſo many, for ſo many yeeres? But for the particular word גדרה in expreſſe termes, it is more like that this *Gederah* is to be rendred *wall*, and ſo ſignifies the men were *Maiſons*. Thus *Rabbi Salomon Iarchi* * abſolutely affirmes, a man in a point of this nature to be regarded, it being touching the acceptiō of a word of their owne naturall language, *i.e.* the *Hebrew*.

* On the text on the word Gedarah, a fence; or as it is he e rendred, *hedges*.

ונדרת אומנום גדרי גדר אבנים למלאכת המלך

i.e. Fence they were Architects, or Maſons, or makers of Wall, namely of Stone wall, for the buſineſſe of the King.

2. The Holy Ghoſt neceſſitateth me to touch upon the *Rhetoricke* of the Text; or elſe I cannot make you underſtand the Text: as after the ſhuts of a window of an houſe are taken downe, things in the houſe are diſcerned, by their colours. The maine thing in this way to be noted, is a *Rhetoricall prolepſis, pre-occupation* or *anticipation*; wherby the Holy Ghoſt ſpeakes of that now, which long after was done in order of time. For the *Iewes* here genealogized were not in captivity, till the laſt Chapter of the 2. of *Chron.* yet here is mention of certaine that carried in *Babylon*, after they had freedome granted to return, namely, theſe *Potters*, *&c.* This way of ſetting downe things wee call *anticipation*, or *prevention*. That theſe generations now ſet downe before the ſtories of King *David* (who was foureteene generations before the captivity) are noted to ſtay in the place of that *Babyloniſh* captivity, after the ſeventy yeeres captivity were ended.

Math. 1. 17.

And

And this *anticipation* is manifeſt, 1. By conſidering who is deemed to be the Pen-man of this Booke of *Chronicles*, viz. *Ezra*, who was a principall man of them that returned out of captivity. 2. By conſidering, that although the ten Tribes of *Iſrael* are here reckoned as they were left recorded in the greater Chronicles before the captivity: (For they never returned to bring a copy with them) yet *Judah* is reckoned after the Records brought out of captivity, as the * *Chaldean* dialect witneſſeth. And ſo *Ezra* in the compiling of theſe epitomiſed Chronicles, doth recite ſome paſſages of them in *Babylon*, as he goes: and this *anticipation* is common in all Hiſtories, both Divine and Humane, to the end that things may be diſpatched at once as they goe, and prevent needleſſe repetition.

So *Vatablus, Pellicanus, Iunius. in Tit. priora libr. Chronicorum.* And ſo the Hebrews themſelvs, who doe therfore put the Books of *Chron.* after the Book of *Ezra*. They collect that *Ezra* penned the *Chron.* By that in the end of the ſaid Book: For both but one Book in the Heb.

* See before p. 3. marg. And ſee after p 7. in marg.

For this ſeverall reconing of their genealogies let the learned remember the Hebr. Accents, 1 Chron. chap. 9. v. 1. comparing *Nehem.* 7. 6. *Ezra* 2. 1. wherupon *Iunius* reads thus. *Et omnes quidem Iſraelitæ recenſiti ſunt, atecce ſcripti ſunt in libro regum Iſraelis. Iehudah vero ut cum deportati ſunt in Babiloniam propter prævaricationem.*

Laſtly, for the *Theologicall* conſideration of the Text, to find out the Divinity that lies in it; the golden Key to open it, is, 2 *Chron.* 36. verſ. *ult.* *Thus ſaith* Cyrus, *King of* Perſia; *All the kingdomes of the earth hath the Lord God of Heaven given mee, and he hath charged me to build him an houſe in* Jeruſalem, *which is in* Judah, *who is there among you of all his people? the Lord his God be with him, and let him goe up.*

The wards filed in this golden Key, that nothing may let or hinder the unlocking of their liberty, are deſcribed, *Ezra* 6. 8. 9, &c. *Moreover* (ſaith the King of *Babylon*) *I make a decree, what yee ſhall doe to the Elders of the* Jewes, *for the*

building of this houſe of God; that of the Kings goods, even of the tribute beyond the river, forthwith expences be given unto theſe men, that they be not hindred; and that which they have need of, both young Bullocks and Rams, and Lambs for the burnt offerings of the God of Heaven, Wheat, Salt, Wine, and Oyle, according to the appointment of the Prieſts which are at Ieruſalem, *let it be given them, day by day, without faile. That they may offer ſacrifices of ſweet ſavour unto the God of heaven, and pray for the life of the King, and of his ſonnes. Alſo I have made a decree, that whoſoever ſhall alter this word, let timber be pulled down from his houſe, and being ſet up, let him be hanged thereupon, and let his houſe be made a dunghill for this. And the God that hath cauſed his name to dwell there, deſtroy all Kings and people that ſhall put to their hand, to alter and deſtroy this houſe of God, which is at* Ieruſalem. *I* Darius *have made a decree, let it be done.* Notwithſtanding this Key, and theſe wards, yet the bolt on theſe mens hearts in the Text, their ſordid obſtinate ſpirit will not turne, they will not returne, but as if it were hereditary to them to live among Heathens, they will tarry in *Babylon*. I ſay *ſordid* and *hereditary*; becauſe the more honoured of their ſtocke were onely ſuch as had * ſome under-rule, and inferiour authority committed to them, made Deputies. And that authority they had, was in Heatheniſh *Moab*, and it is not altogether improbable, that they might at their firſt comming into *Iudea* be (by the mothers ſide at leaſt) *Moabites*; having their firſt deſcent and originall from * *Ruth* the *Moabitiſh*, *Ruth*,

* בעלי
They ruled in *Moab, præfuge.* ſo *Iun.* Therfore the Septuagint read it only καθώκησαν ἐν μωάβ.
* *Ruth* 1. v. 1. compare v. 6.

Ruth Chap. 1. For *Jashubi-Lehem* * with very little change, even of one letter, and with no violence to the Text may be rendered, *They that returned from* Moab *to* Lehem. *i. e.* Bethlehem. And so long had these contemners of libertie settled in *Babylon*, that all their former condition, more or lesse, better or worse, either by their linsey woolsey habitation in *Moab*, or by their linnen web in the house of *Ashbea*, is worne out, through the antiquitie of their last and worst condition. *These are* (saith the Text) *ancient things*. Their linnen cloth weaving or working is now become to be in the memory of man as old rotten ragges. Their *Moabitish* honour is become obsolet. So many, many yeeres since, have they made morter, twirled the Potters wheele(a), sowne *Cucumbers*, hedged and ditched: so that now all former civill indifferent condition is drowned and buried in dirt, and dunghil-gardens; and that for the *Kings* worke *there*, i. e. The *King of Babylon*, (b) an *Heathen King*, that heathen King that had captivated them, and he that had done it once before to the ten Tribes, That Heathen King of *Babylon* they serve in very mean imployments. To averre this interpretation, beside that which hath beene already touched, that

* The Heb. is וישבי לחם which words with a small mutatio lectionis (putting ו for י) common in Heb Bib. may be rendred וישבו לחם And the Heb Bi. magn. with the Mafor. writ ו with (o) over it, as a note of a defective writing, that ו was put for ן And Rab. Shol. Iarch. puts ן in the middle, as of the root, שוב REVERTERE. לחם by a Chaldean tang, or dialect of short speaking, for בית לחם As in the Gospel, according to the Syriak which is in a manner Chalde) *Lazar* for *Eleazar* Luk 16. Or the name *Lechem*, barely without the addition of *Beth*, i.e. the house of *Lechem*. For this reading, See Pellic. & bib. Graec. Complut. which render thus, Καὶ ἀνέστρεψαν εἰς λεὲμ. οἱ δὲ λόγοι τὰ αὐτὰ εἰσιν. So old *Lat.* Some read them, *Habitatores Lechem. Pagn.* As if *Jashubi* were of ישיר *Arias*. So that learned pious Italian protestant Commentator Bruccioli *Et gli. Habitatori di lehem.* (a) As the men of *China*. The next generation only living to see the pots made by the former. (b) *Iun.* in vers. 21, in vers. 23. *Tabul.* 4. *Dyke* in a Sermon on 1 *Joh.* 5. 21. The 72. Greek Translators also thus understood the Text in all probability. And they were learned Iewes. For thus they translate. The e they abode, Μετὰ τοῦ βασιλέως ἐ ἔργοις αὐτ ἰσχυσαν ἐ ὡκησαν ἐκ. ἰ. e. They not onely abode there, but were comforted there, or established there in their worke, which had been no wonder of *Indea*, but spoken as a remarkable passage, must be meant of *Babylon*.

Ezra (one of the returned captives from *Babylon*) is the Penman: That the Text hath in it touches of the *Chaldean* Dialect, where they were captivated; and that the Genealogies are reckoned up in relation to their captivity: I ſay, beſide thoſe things, much more (if meete for a Sermon) might be ſaid. But to ſay in a word what wee ſhall ſay.

1. *This abode there with the King for his worke* cannot be meant of *Moab*: for to ſay that they had dominion in *Moab*, and yet they were Potters in *Moab*, were an unlikely thing, if not a contradiction. The period of their *Moabitiſh* condition was *Jaſhubi-Lechem*; they returned to *Lechem*, not to *Babylon*; but many yeeres after, yea, many generations after, they were carryed (not went of themſelves, much leſſe *returned*) unto *Babylon*.

2. *This abode there with* the King for his worke, cannot be meant of *Iudea*, with King *David*, as the *Geneva* notes expreſſe. For then the Holy Ghoſt would not have cloſed at *Jaſhubi-Lechem*, that thoſe aforeſaid things onely were ancient things: but would have firſt taken in this note of their Potter-trade, &c. and then have concluded; theſe are ancient things. For King *Davids* time, in compariſon of their returne from captivity was ancient, *viz.* threeſcore and ten yeers above foureteene generations and upwards: ſo that any man may eaſily perceive that the Holy Ghoſt puts a cleare *Antitheſis*, or flat oppoſition of diſtinction between theſe two. Firſt, the ſons of *Selah* wrought fine linnen, and had ſome rule in

in *Moab*, and after returned to *Lechem*. And theſe are antient things. But their being Potters, &c. theſe in compariſon of thoſe, are moderne and late, eſpecially their continuing in that condition to this day.

Therefore theſe words, *There they abode with the King for his worke*, muſt be meant of the King of *Babylon*, in *Babylon*. To which purpoſe, contemne not the obſervation of the Tenſe or Time the Holy Ghoſt uſeth in expreſſing their *habitation* or *dwelling*. *viz* Firſt, the *Preſent Tenſe*, or *Time**. There they *doe* dwell: as if he ſhould ſay, there they *doe now dwell* to this day. And then after the *paſt time*; there they *have dwelt*. *i. e.* A long time they have dwelt, where they now dwell. And ſurely it had beene a ſtrange thing for an Hiſtorian to tell us of that which was neceſſarily to be ſuppoſed. That anciently in King *Davids* time theſe dwelt *there*, i. e. in *Judea* with King *David* for his worke: why, where ſhould they dwell elſe, whiles in his worke? Nor can it be likely, but that men of other tribes might be King *Davids* Potters (if *David* had any) and would have beene as ſoone mentioned, as thoſe of the ſame royall Tribe, of which King *David* himſelfe was; if the ſtory of *Davids* time had beene here intended (mentioned no where elſe.) Laſtly, *Ioſephus* in his *Antiquities* affirmeth, that ſome, when this liberty of returning out of *Babylon* was offered, refuſed to returne.

*Hebr. יוֹשְׁבֵי. Benoni Pag. Habitantes. So the Septuagint, and without a conjunction οἱ κατοικοῦντες. So Iun. and without an &. *Iſti ſunt ſiguli illi, deſiderati ad* &c. So old Lat. *Hi ſunt ſiguli habitantes.* So Vatabl. *Iſti ſunt ſiguli illi habitantes.*

Lib. Antiq. 11. cap. 1. Edit. Angl.

Thus you ſee I build upon Reaſon, not upon bare Authority of learned mens judgements (which is not my way) Not that I am alone in

this ſenſe of my Text. I have before noted, that the *Septuagint*. *Iunius*, and Mr. *I. Dyke* ſo take this Text, and ſo do divers others; and that not only in their tranſlations in the languages of the Schooles, but alſo in the languages of Nations. (a) *Piſcator* in his high-Dutch Bible tranſlates it, v. 22. emphatically *there*; and then in his Notes ſaith, *Namely in Babylon*: So (b) *Deodat* in his *Italian* Bible, *there* they abode, &c. That is, (ſaith hee) according to ſome, *They abode in* Babylon, where they exerciſed thoſe trades, without any care to returne to their owne Countrey.

(a) *Daſelbet*, Nemlech in Babylonien.
(b) *Di maniera quivi appreſſo del re per far il lavoro di eſſi*. Secondo alcuni in Babilonia doue eſercitavano queſte arti, ſenza curarſi di ritornare al loro parſe.

And thus all *Shelah* his poſterity was metamorphoſed into dirt; from the Loome they fell into the Lome; from their *Moabitiſh* honour, they fall into *Babyloniſh* mire.

In the words thus opened,

Obſerve { 1. The *Matter*. 2. The *Forme*.

The *Matter* is the *men* mentioned.

The *Forme* is the phraſe and ſcope of the *Pen* mentioning.

The *Matter* containes,

1. The generation. } Of the ſonnes of *Shelah*,
2. The degeneration. } the ſonne of *Iudah*.

1. The *Generation*, or, firſt or better Condition of them all, or any of them at the beſt, are notable, but

{ Either for their *Practice*,
{ Or their *Place*.

1. *Practice*.

Firſt are named *Cloth-workers*, or *Weavers* of Linnen.

Secondly

Secondly *Deputies*, Deputie Governours, or *Iudges*, or ſome ſuch inferiour *Magiſtrates* in *Moab*; but ſtill note the phraſe, *in Moab*.

2. *Place*; as their *practice* doth not lift them very high, ſo their *place* doth not helpe much after. They are (as the Proverb is) *but ill holp up*: for they (eſpecially ſome of them) are ſaid to be men of *Chozeba*, i. e. men of *The ly*, probably appliable to all; ſure enough men of *mechanick Art*, *Handicrafts-men*, have in their callings many temptations to *Ly*. And lying and poverty are oft-times companions, *Prov.* 30. And lying is a principall piece of a carnall *Politician*; his *Maxime* being that:

Qui neſcit diſſimulare, neſcit vivere.

He that cannot lye, cannot live.

Or, if wee take the place as a *proper name*, not as a common terme, yet ſtill the place is rather a meanneſſe than a mainneſſe of commendation; ſo that if wee doe not call them the men of the *Ly*, but men of the *Le* (a name of many places in *England*) yet ſo meane a place was this *Le*, or *Chozeba*, that it is never more mentioned in the Scripture that I can finde.

Le, Ley or *Leigh*, Brit. ſignifies a place, or Paſture, Camd. Remai.

2. *Degeneration*; They in ſucceeding ages much degenerate from that their anceſtors were; of which you heard but juſt now; and fall downe to a very meane condition, from cloth to the clay, from ruling to reeling, or turning the *Potters* wheele.

Diſtinctly their degenerating is ſet forth:

1. By their *practice.*
2. By their *place.*
3. By their *project.*
4. By the *prorogation* of all:

1. *Practice* or *Calling.*
   1. Dirty *Potters.*
   2. Dunghill *Planters.*
   3. Dusty *wallers.*

I ſet them forth thus; not but that the callings are to be reſpected; but their preferring theſe before liberty, is to be diſgraced according to the intent of the Holy Ghoſt.

2. *Place.*
   With the *King* of *Babylon.*
   Yea, in *Babylon*;
   Yea, *Labouring there*;
   Yea, moſt *ſordid works* there, in the mire.

Merchandiſing may tranſport a man beyond the Sea, yet not alwayes to Heathen *Kingdomes*; if to a heathen *Kingdome*, not to the *worke*, or to any relation to, or dependance on a *King*, oppoſite to true *Religion*; if ſo, yet not in buſineſſes of the moſt ſordid nature. But theſe deſcend to the loweſt ſtep of baſeneſſe of ſpirit; and that with all aggravations, chooſing and preferring rather to be the *King* of *Babylons* dirty day-laborers, then to enjoy their civill liberty of body and ſtate; and their ſpirituall liberty of ordinances of ſoule: Neither longing after their native ſoyle, nor liſtening after their ſpirituall Temple; nor hoaning after their kindred and nation in the fleſh, nor harkning after the Prieſts and Prophets indued with the ſpirit. In a word,

For the places of their habitation intimates their imployment. So Rab. S. Iarch.

יוצרי חומר למלאך המלך ונם קדרות למלאך המלכות לכהנים: יושבי נטעים שהיו עוסקין בנטועים של מלך:

(I need not cote or tranſlate any further, you have heard of their walling aſore. p. 4. marg.) *i. e. Theſe were potters or faſhioners of ſome or clay for the buſineſſe of the King. And alſo belonging to the ſordid or drudgery imployment of the King, and the Princes. Theſe dwellers among plants, were thoſe that were imployed in the plantations of the King.*

word; nor the good of *Iudeah*, nor the bad of *Babylon* can make them deſire a change of condition, though to the better.

3. *Proiect.*

All theſe meane imployments in this meane place, are by them *projected* and choſen;

Voluntarily,
Sordidly.

1. *Voluntarily*; this is ſtrongly touched in the word *dwell*: for, though for ſeventy yeeres they were carryed away captive: ſo 2 *Chron.* 36. and ſeventy yeeres captivity were to be fulfilled (as *Ierem.* and *Dan.* propheſied) yet now they are *inhabitants*, and there they *dwell*. They tooke houſes, leaſes, or purchaſed: they might, and ſhould (but would not) goe up; they accepted not of liberty.

For both theſe noted of theſe potters &c.
יושבי
and alſo יושבו

2. *Sordidly*, The beſt of the *project* could be but for worke; and a meane worke too, neither handſome nor wholeſome. To tread clay, dwell in poore Cottages; ſee what ropes of ſand, what cords of graſſe draw carnall men from ſalvation, both of body and ſoule. Was there no worke in *Iudeah* to be had, that might intice them thither?

4. The *Prorogation*, the time they had thus degenerated; had uſed theſe poore plots and meanes for a maintenance, ſet forth in three degrees.

1. *Dwelling*, which is more then *ſojourning*.

2. Dwelt *with the King*; therefore more then ſeventy yeeres there: for ſeventy yeeres they had been captivated there.

3. *Theſe are ancient things*: they ſo long had

had degenerated, and uſed theſe meane imployments, that all things preceding *theſe* imployments are very ancient and obſolet, ſo as not to be mentioned ſcarcely.

So that this cuſtome of their *ſordid* imployment preſcribed againſt imitation of any better things imitable in their anceſtors.

Thus of the Matter of the Text.

Next of the Forme or Manner, uſed by the Penman. *Ezra*, out of all doubt (with all modeſty to dive into the ſcope) ſets downe theſe things, at leaſt ſome of them by way of diſgracing the men here mentioned.

1. Becauſe ſpeaking the beſt of them, he puts it off; *But thoſe are ancient things:* as if not to be looked at in their behalfe that had ſo imbaſed themſelves: As a naturall man in his naturall Dialect or Phraſe of ſpeech would ſay:

Et genus, & proavos, & quæ non fecimus ipſi,
Vix ea noſtro voco ——

2. Becauſe *Ezra* tells every circumſtance of their baſeneſſe of ſpirit, without any mitigation, or helping the matter afterwards, *viz.*

In what place of the land?

Among Plants and Hedges.

And what was the cauſe?

Even for worke, for no better, or greater preferment.

Lay all theſe together, and they will compoſe this one point.

The Lord records with diſgrace, and diſcards as graceleſſe men of ſuch unworthy ſpirits, who preſcribe antiquity to preferre a ſordid condition

dition before a God-given libertie.

The *illation* or deduction of this point is evident: For it containes, or is made up of all the limbs, joynts and parts of the Text. So that take the Doctrine asunder, and presently it is resolved into all the parts.

In the *explication* of the point, let us goe according to the order of the nature of things in the Doctrine. And so to resolve every *Quære.*

1. Q. *What is a God-given liberty?*

Res. I call it so, because it proceedeth from Gods gift by proclamation, and containes two liberties: first, Personall; of body, state and condition: secondly, Spirituall, of soule and worship. See *Ezra*, the King proclaimes not only liberty for them to goe up from *Babylon*, but also to build Gods house at *Ierusalem.* Chap 1. v. 1, 2, 3.

All these put together, are a right platforme of Christians purchased liberty, *viz.* The partition wall is downe; all are subjects to Christs Kingdome; all brethren; no longer slaves, so much as *civilly.* And *Ecclesiastically*; all needlesse Ceremonies *, superstitions and humane inventions are put dawne. And so *Christians* are no longer subject to *those rudiments of the world*, of which Saint *Paul* speakes, *Colos.* 2. no longer to

* Some derive the word *Ceremonie*, *à Cerituis*, a people of Hetruria that carefully observed the Heathenish Superstitions of the vestall Nuns belonging to Vesta, when Heathen *Rome* was taken of the Galli. To whom I thus farre assent, that Abundance of the Ceremonies now in use in Christendome, are Heathenish in their forme, and also in their originall; as may be seen at full in *Papatus seu Depravata religionis origine et incremento, per Thom. Moresinum.* Others derive Ceremonie a *Carendo*, To which *Etymon* I must needs assent: For even the Iewish Ceremonies intimated a want or ablence of the Antitype, as not yet come in the flesh: But I think not unfitly are they derived of καιρος, time, or occasion, and μένω to abide. Because they were to indure, the best of them at most but for a time.

live

live in ſubjection to ſuch ordinances as theſe, *Touch not, taſte not, handle not; after the commandements and doctrines of men, which things have a ſhew of humility in will-worſhip and neglect of the body.* For (ſaith he) *yee are complеat in him*, i.e in Chriſt, both for ſalvation *, as alſo for matter and form of worſhip, doctrine and diſcipline (a); and therefore in all to heare his voyce (b); laſtly, *ſpiritually* ſin is put downe, *Rom.* 6.2.14.

* 1 Cor. 1 penult.
(a) Heb. 3. 6. 7.
(b) Heb 3. v. 2.

2. Q. *What is that ſordid condition which ſome preferre in oppoſition to a God-given liberty?*

R. Theſe in the Text preferre firſt ſordidneſſe in civill things; if they could, as yet to this day weave, or ſpin linnen, it ſeemes by all circumſtances they would rather doe it for the King of *Babylon*, then for the Temple; If they had yet left in them any ſpirit of government or rule; they would ſooner exerciſe it in a *Moab* an *Heathen* Kingdome then in *Iudeah*. It is an honour to a civill Art, if it workes for ſome great perſonage, King or Prince, or for ſome great project, ſome ſtate deſigne. But theſe men are farre from this; yea, farre more ſordid in civill things then this; They imbrace the dirt-daubing condition of Potters, &c. they ſubject themſelves to Heathen Lawes and Commands, and are among Heathen company.

Exod. 31. v. 1. to v. 7.

Secondly, Sordidneſſe in ſpirituall things; to ſee ſo much idolatry, Heatheniſh impiety, &c. The true worſhip of the true God for the generall not here, no ſigne of a Church there: for theſe in the Text ſeeme to be all for the King

King of *Babylons* worke, and they dwelt among Plants, &c.

All theſe put together, are againe a Platform of imbaſed ſpirits in all ages; that regard not what become of Lawes, Religion, Liberties &c. They are contented to grind at the mill with *Sampſon*, having their eyes put out (they muſt not ſee who hurt them) ſo as they may but live, and have for backe and belly; if they may have their *oves & boves*, their flocks & herds, its no matter to them, if the Church and State be made *Aſſes*, to to beare intollerable burthens; or as it is ſaid in *Iob: The Oxen were plowing, and the Aſſes ſtood feeding by*; ſo the worthyeſt in Church and State are toyled, and the dull worthleſſe *Aſſes* oftentimes pampered and promoted; but with men of this ſpirit we ſpeake of, it is nothing, if the *Oxen*, the moſt profitableſt pillars of the Church and Common-wealth be yoaked and drawne hard, and gaulled: Such *Aſſes* care not how Eccleſiaſticall and Civill liberties be yoaked and hampered, ſo they may ſtand ſtill and feed.

The Papiſts make this moral. The Oxen ſignifie the Clergie, the Aſſes the Laitie. But by the idleneſſe of their Clergie, the Oxen ſhould not fitly ſignifie them

3. Q. *How doe ſuch imbaſed ſpirits preſcribe and plead antiquity for their evill way, ſo to love a meane condition, and neglect their libertie?*

Κρῆτες ἀεὶ ψεῦσται κακὰ θηρία, γαστέρες ἀργαί. Tit. 1. 12. & Col. 2.

R. So as they doe here; having time out of minde beene Potters in *Babylon* (for ſo they had beene above the age of a man:) a better condition of making linnen, or returning to *Lechem*, i. e. *Bethlechem* is too farre out of mind to be regarded by them. It would, as it were, ſeeme an *Innovation* to change from what they had been. A juſt patterne of later times. Men have beene

(a many of them) ſo long in love with *Pope* and *Poperie* and foppery; with Popiſhneſſe and apiſhneſſe, that to turne to a ſpirituall ſubſtantiall divinely warranted worſhip, were in their opinion an *Innovation*. And therefore Popiſh ſpirits for all their muſty, *Gibeonitiſh* diſſembled old ſtuffe, either of any unwarrantable ſorts of *Prelatie*, or of an unmeet unworthy Miniſtry, or Popiſh ceremony, or practice of impiety; ſtill, ſtill they cry up antiquity. "Plead cuſtome or "preſcription; thus it hath beene, ſay they, and "thus long it hath beene thus, in the Church. "And therefore never to be altered; though it would very eaſily be replyed: have ſuch rags growne old in the Church? *Quo jure*, what equity was there for it? The longer they have been ſuffered in the Church, the ancienter is the ſin. If they have beene ſo old; in all likelihood they are growne rotten and naſty in the judgement of men, (*emunctæ naris*, of acute judgement.) And if rotten and naſty, for ſhame why are they not caſt out? If a yard of cloth make an infant a ſufficient coat; we muſt not thinke that when divers yeeres are run over, the ſame ſcantling will ſerve. As Common-wealths, ſo Churches have their infancie, youth and man-hood: and ſo ſtill they muſt be clothed and dreſſed up with a more perfect and ſpirituall Diſcipline. The Apoſtle himſelfe alludes to this, *Gal.* 4. 1. *The heire as long as he is a childe, is under Tutors and Governours*. The Jewiſh Church was a childe.

4. Q. *How doth God record ſuch unworthy ſpirits as we ſpeake of with diſgrace?*

R. By

R. By writing, in holy writ, of ſuch men, and their manners, and reckoning them up together, and caſting the words into the eyes, eares and mouthes of men, never to be forgotten, as long as men upon earth have ſenſes. Juſt as the Lord dealt with King *Ahaz*, 2 *Chron.* 28. 22. &c. *And* (ſaith the Text) *In the time of this diſtreſſe* (that is, that the *Edomites* and *Philiſtims* oppreſſed *Judah*, and the King of *Aſſyria*, being hired to help, helped not, but diſtreſſed him) *did hee*, that is, *Ahaz, treſpaſſe yet more againſt the Lord. This is that King* Ahaz: *For hee ſacrificed to the Gods of* Damaſcus *which ſmote him; and he ſaid, becauſe the Gods of the Kings of* Syria *help them, therefore will I ſacrifice to them, that they may helpe me.* See what a pointed-at-man hee is here made for diſgrace. *This is that King* Ahaz, and to the worlds end will it be read of him: So *Jeroboam* by his Idolatry, gat him in ſacred ſtory of *Kings* and *Chronicles* an addition of title of diſgrace. *Ieroboam the ſonne of* Nebat *that made* Iſrael *to ſinne.* Yea, ſometimes it is of divine providence in a ſpeciall manner, that humane ſtories pen the ill lives of evill men. This is cleare, when as the Holy Ghoſt hath by way of approbation repeated ſuch ſtories; as the *Talmuds* mentioning of *Jannes* and *Jambres* their withſtanding *Moſes*; and divers of the *Poets* expreſſions: as that of the *Poet* touching the *Cretians*, of which afore.

Not for honeſt, as Demoſthen. *Quam pulchram oſt digito monſtrari & dicier hic eſt.*

2 Tim. 3. 8.

1 Tit. 12. P. 28. marg.

5th. and laſt Q. *How doth God diſcard and leave them graceleſſe?*

Reſol. God leaves them to themſelves, that they ſhall be without the preſence or power of

the ordinances that ſhould worke grace in them: as theſe at the generall hurry of *Judah's* returne from *Babylon* (for that could not be *ſine ſtrepitu, ſine aliquo pulvere,* but ſome notice muſt be taken of it) being not awakened to goe up, fall aſleepe with more then an *Endymion* ſleepe. So there now (as Chriſt ſaid to the drowſie Diſciples) they may *ſleepe on*; there they may ſit till their bones ake, yea, till their hearts ake, without a Temple, without a Sacrifice, without a Prophet, without a Prieſt, and without the Congregation of *Iſrael*, and ſo without the pledges of Gods well pleaſed preſence among them. So in all ages, people contented to be without a teaching Miniſter, when time ſerved, and which others tooke, uſually are left long time in that periſhing condition; if ever they live to ſee halfe the like opportunity. But uſually it coſteth many a generation, before that place or people are relieved, eſpecially if a generall opportunity be neglected. Theſe Potters in the Text, are ſtill in *Babylon* in their generations, for ought we know, ſcattered with the ten Tribes, never likely to be relieved till the generall calling of the *Jewes*.

Ephes. 2.

Thus of the explication of the Doctrine; next of the *vindication* of it. To cleare it from *Objections* and *ſcruples*.

1. Object. *God ceaſeth now to write, therefore ceaſeth now to record mens ill manners with diſgrace.*

Sol. 1. Parallel, or like ſinners and ſinnes will bring them all under the ſame diſgrace. How did *England*, growing cold and formall, like

like *Laodicea*, cauſe men to call her *Laodicea*. And *Rome* imitating *Babylon* in perſecution and tyranny to be termed *Babylon*; imitating *Sodome* * in luſt and laſciviouſneſſe, to be termed *Sodome*; and imitating *Egypt* * in Idolatry and ſuperſtition to be termed *Egypt*.

Brightman on Apocal. So that *Iohn* in the *Revel.* who ſuffered banishment under the Tyranny of *Rome*.

* *Revel.* 11.8. The Adulteries and Luſts and the Idolatries and Superſtitions of *Rome*, being ſo notorious that Poets have ſung of them. *Martiall* of her Luſts, *Roma eſt jam tota lupanar.* Yea the Heathen Poet *Perſius*, *Iuvenal* and *Horatius* ſo much and in ſuch groſſe terms as is not meet to be mentioned: So of *Romes* Idolatrie and Superſtition, *Mantuan* thus, Eclog. 9. *Fama eſt Ægyptum coluiſſe animalia quædam et pro numinibus, multa habuiſſe ferarum. Illa ſuperſtitio minor eſt, quam noſtra ferarum. Hic ayas habet omne genus, contraria certe, Naturares atque Deo, qui dicitur olim, Præpoſuiſſe hominem cunctis animantibus unum.* Yea *Iuvenal* the Heathen Poet of Ægypts ſuperſtition thus. Sat. 15. *Quis neſcit Volusi Bithynice, qualia demens Ægyptus portenta colat? Crocodylon adorat pars hæc illa, pavet ſaturam ſerpentibus Ibim. Illic Cercopes, hic piſcem fluminis, illic, oppida tota canem venerantur.---- Porrum et Cæpe nefas violare et frangere morſu. O ſanctas gentes, quibus hæc naſcuntur in hortis Numinaſ---*

2. It is Gods Divine providence that orders mens pens ſtill, much more then Crowes and Sparrowes; and therefore Gods providence ſo provides, that ſometimes meere men write of the vices of men: as *Livius*, *Tacitus*, *&c.* Sometimes open perſecutors and enemies of all goodneſſe, write of their owne facts to their owne ſhame: ſo the Records in the offices of BB. and Chancellours and Regiſters in Queene *Maries* dayes preſerved for us a Hiſtory to fill a Booke of Martyrs, of and concerning their owne tyrannicall perſecutions. (b) The Papiſts themſelves write with deteſtation, that in *Rome* a *Jewiſh* maid might not be admitted into the Stewes of whoredome, unleſſe ſhe would be firſt baptiſed. That 80. Martyrs were put in an houſe by the maſſacrers, and fetcht one by one by the Executioner to a blood pit, over which hee cut their throats as Calves, hee putting his bloody knife

(b) *Dici nequit quam incredibili Chriſtianorum tum pudore, tum etiam eorum qui vere tales ſunt cordolio ut Iuda filia ſcortari non liceat. Dei filia liceat. Imo Iſraelis filia meretricari non aliter anteposſit quam ſalta per baptiſmum ſanctum, Chriſti ſoror, et filia. Eſpen. de contin. l. b. 3. c. 4.*

like a Butcher, in his mouth, whiles hee dragged another to the pit.*

* Book of Martyrs.

2. Object. *It ſeemes not to ſtand with Gods mercie, to caſt them off for graceleſſe; nor with his truth to forſake them, ſeeing he hath ſworne he deſires not the death of a ſinner.*

Sol. We may ſee in the 65. of *Eſay*, and the firſt ſeven verſes, that when the Lord hath firſt freely and fully revealed himſelfe in his Ordinances, then hath he left ſufficient teſtimony of his mercy, and of his willingneſſe that men ſhould not periſh; ſo that if then men come not in by the ordinances, the Lord is diſcharged from all his ingagements, and juſtice is to ſucceed in the place of mercie, and to proceed againſt the contemners of mercy.

2 Chron. 36. 16. For them that ſlight the meanes of Grace, there is *no remedy.*

Thus alſo of the *vindication:* next of the *probation* of this point, by teſtimonie of Scripture. Firſt, wee find in Scripture a propheſie, that this unworthy ſpirit ſhould emaſculate ſome tribes of this *Iewiſh* nation. That *Iſachar* ſhould *bea ſtrong Aſſe couching downe betweene two burthens; and ſeeing that reſt was good, and that the land was pleaſant, he bowed his ſhoulder to beare, and became a ſervant to tribute*; upon this propheſie of *Iacob* the father of the twelve Tribes, *Moſes* after deſcants, *Deut.* 33.18. ſaying, that *Iſachar ſhould rejoyce in his Tents, as* Zabulon *in his going forth*, that is, *Zabulon* ſhould be of an Heroick ventrous ſpirit for ſeafairing; and *Iſachar* ſhould be of a duller domeſticke ſpirit, like a Snaile alwayes faſtened in the ſhell; or as a Bee, ſucking the

Gen. 49. 14, 15.

It is in the Hebr. without any tenſe of *is*, or *ſhall*. But it is meant in the future tenſe. See v. 1. of that 49. of Gen.

the hony in the hive; though both Tribes ſhould partake of worldly bleſſings, the *one by ſea*, the *other by land*. Nor is this meanneſſe of ſpirit propheſied onely of *Iſachar*: but,

Deut. 33. 19.

Secondly, it is practiſed alſo by other Tribes; others of them could couch betweene two burthens as well as *Iſachar*, *Iudges* 5. *Praiſe ye the Lord for taking vengeance* (that is, on the enemies) *by the meanes of* Iſrael, *by the meanes of thoſe of* Iſrael *that offered themſelves willingly*: for it ſeems all came not forth to the battell: Some indeed rode forth voluntarily & valiantly, *v.* 9. 10. And *Zebulon* & *Naphtali* jeoparded their lives to death, *verſ.* 18. But *Deborahs* ſong expoſtulateth with *Reuben*, *Gilead*, *Dan*, and *Aſhur*, *v.* 16. 17. For there was great wondering, that *Reuben*, though divided by *Jordan*, ſhould be divided in heart, at leaſt in hand, at ſuch a time of common danger, wherein they might all have loſt their ſpirituall liberty, for want of a little more helpe; not to be regained with much helpe. Therefore the author of this ſong expoſtulates with *Reuben*, why now, after *Iſachar* had left off couching between two burthens, and plaid the men, that *Reuben* would turne *Iſachar*, and couch betweene two burthens? *Why abodeſt thou* (O Reuben) *among the ſheep folds* *, *to heare the bleatings of the flockes?* And therefore it is againe repeated, *For the diviſions of* Reuben *there were great ſearchings of heart.*

verſe 2. So Inn. *Quando quidem ſumit ultiones* per Iſraelem. And to read the words otherwiſe, As to avenge *Iſrael*, ſeems to overforce the Hebr. phraſe which is בִּפְרֹעַ In uleiſ endo פְרָעוֹת ulciones בְּיִשְׂרָאֵל which laſt word to render In Iſrael, were to ſpeak as if the revenge had bin wrought upon Iſrael: Therfore ב muſt be rendred per, by the means, as oftimes it is.

* The Heb. word is the ſame, as Gen. 49. is interpreted to ſignifie, *Iſachars* Burthens. viz.

חמשפתים And being in the Dual. Numb. ſign. two Burthens. However we found the words, that is the ſenſe, ſome worldly reaſons were as poyſes upon the will, that they would not come out to help. They were preſſed down to ſit ſtill, by the love of eaſe and wealth.

He

He goes on to the reſt; *And* Gilead *abode beyond* Jordane (that is, the Inhabitants of the Country, or County of *Gilead*) and came not to helpe in the warre, And why did *Dan* remaine in ſhips? *Aſhur* continued on the Sea ſhore, and abode in his breaches, that is, of the Rockes. The ſteepe naturally ſenced cliffs, forts, or holds in Rocks*; yea, adde to all theſe cowards, *Meroz*, v.23. that is, the *Merozites*, there prophetically curſed with repetition, for not comming out to the help of the Lord.

* Heb. עַל מִבְצָרִין Super fracturas.

Thirdly, for prooſe, let us bring in *Iſrael* indefinitely, without diſtinction of Tribes, that is, a many of *Iſrael*, of all Tribes, (1) ſhewing abundance of baſeneſſe of ſpirit in oppoſition to their deliverance from their former captivity in *Egypt*, even from the firſt attempt of their liberty, till they came almoſt to enter *Canaan*.

1. The unworthineſſe of their ſpirit.

1. When *Moſes* came the firſt time to a few of them, playing the *Præludium*, making a Preface to his delivering them under God, killing the *Egyptian* that ſet upon the *Iſraelite*; the morrow who ſhould firſt cry out of this, but a very *Iſraelite*? becauſe *Moſes* did but adviſe him not to wrong his *Iſraeliſh* brother. This noyſe made *Moſes* flie; and the queſtion about the *Iſraelites* deliverance was laid aſide for forty yeeers, hidden in the darke.

Exod 2.11.12,13 14,15.

2. At the end of forty yeeres, when the Lord by a fiery buſh, began to bring the matter to light againe, and put *Moſes* on the deſigne of an open, publique regular way of delivering them. Becauſe upon the motion of *Moſes* to *Pharaoh* to let

let them goe, *Pharaoh* was the worſe, and more harſh to *Iſrael*, *Iſrael* is angry with *Moſes*. *

2. When they came to the red ſea, there they ſhewed of what ſpirit they were towards their liberty. *And they ſaid unto* Moſes, *becauſe there were no graves in* Egypt, *Haſt thou taken us away to dye in the Wilderneſſe? Wherefore haſt thou dealt thus with us, to carry us forth out of* Egypt? *For it had been better for us to ſerve the* Egyptian, *then that wee ſhould dye in the Wilderneſſe.*

4. When they come to the Wilderneſſe of Sin, they murmure againſt their deliverance thus farre; *yea, the whole Congregation* (i. e. for the generall) *murmure againſt* Moſes *and* Aaron, *ſaying to them, Would to God wee had died by the hand of the Lord in the Land of* Egypt, *when we ſate by the fleſh-pots, and when we did eate bread to the full: For yee have brought us forth into this wilderneſſe to kill this whole aſſembly with hunger.*

5. When their deliverance came as farre as the wilderneſſe of *Riphidim*, there they murmure for water: *the people did chide with* Moſes, *and ſaid, Give us water, that we may drinke: And the people thirſted there for water, and the people murmured againſt* Moſes, *and ſaid, wherefore is this, that thou haſt brought us out of* Egypt *to kill us, and our children, and our Cattell with thirſt?*

6. And laſtly, (for we will follow them in their humor no further) when they came to *Kadeſh* within 40. miles of *Ieruſalem*, or therabouts, from whence the ſpies were ſent; when ſome of them returned with tidings of ſome difficulties, though the other ſpake divine demonſtrations

* Exod. 5. 21. compared with 6 v. 9. Yea and at this time ſaid to *Moſes, Let us alone, that we may ſerve the Egyptians.* Exod. 14. 12. See the marg. of the Bible.

Exod. 14. 11, 12.

Exod. 16. 1, 2, 3, 4.

Exod. 17. 1, 2, 3.

Kades Barnea is a City of the Idumæans 40. miles from *Hieruſalem*. Itine. ar. Tot. S. Scrip.

of poſſibility to win the land, the *Iſraelites* fall into one of their old fits, but with more violence. *Would we had dyed in* Egypt; *were it not better to returne to* Egypt? *Come, let us make us a Captaine, and returne to* Egypt; *and when* Joſuah *and* Caleb indeavoured with moſt gracious words, and ſtrong conſolations to ſtill them; *ſaying, God was departed from the* Canaanites, *and the Lord is with us; ſo that they ſhall be bread for us:* the *Iſraelites*, yea, all the Congregation (*i. e.* for the generall) *bad ſtone them*, i. e. Joſuah *and* Caleb *with ſtones*. Thus by aſcending up a paire of ſtayers of ſixe ſteps you have ſeene the *ſpirit* of theſe men. In whoſe ſtory alſo there is a touch of their ſecret heart preſcribing antiquity: they *ſate** by the fleſh pots in *Egypt*, *Exod.* 16.3. And yet tempted him forty yeeres, *Pſal.* 95. In whoſe words and actions there is alſo to be ſeene the *ſordid condition* they preferre, *viz.* an *Egypt* before a *Canaan*. An *Egypt*, that muſt needs be, beſides a moſt toylſome laborious place, a loathſome abominable place to *Iſrael*, *when* Iſrael *knew what an abomination they were to the* Egyptians, *the* Egyptians *ſo hating the* Iſraelites *ſacrifices, and their calling of Shepheards, that the* Iſraelites *were put in* Goſhen *by themſelves*. An *Egypt*, that was full of Idolls, they grew in their gardens, crawled on the earth, flew in the ayre, &c. (as we touched afore) and therefore full of Idolatry; and therefore ought to have beene a ſoule abomination to them. And whether God doth not *reproach upon divine record*, this prelation, and eſteem of *Egypt*, let any man judge that obſerves the manner or ſtile

Numb. 14.1, 2, 3, 4, 5, &c. to 11.

a. They preſcribe Antiquity.

* בְּשִׁבְתֵּנוּ that is, according to the firſt and proper ſignif. of יָשַׁב in habitando nos *when we dwelt* by the fleſh pots.

3. The ſordid condition they preferred.

Gen. 46.34 Exod. 8.26.

F. 43. marg.

4 God reproacheth it upon record.

ſtile of the ſtory, the phraſe and language of the relation: For the two oppoſite, *Caleb* and *Ioſhua* are commended. *Ergo*, therefore the murmurers diſcommended. Their carriage in this buſineſſe is called *tempting of God*; and becauſe it had been frequent, therefore ſummed up, and numbred to be *ten times*; and becauſe they had iterated their rebellious baſeneſſe of will and words, therefore the Holy Ghoſt repeats the ſumme of all at leaſt three times, in three ſeverall far-diſtant ages. In *Moſes time*, by *Moſes*; in the *time of the Pſalmiſt*, by him; in the *time of Stephan*, by him; and laſtly, obſerve how God caſts them off as *homines perditos*, loſt men; ſome to periſh in the wilderneſſe, ſome to all impiety in *Egypt*, and others to be captivated in *Egypt*, or to *Egypt*; or tributary to it: and then you have the full proofe of the whole Doctrine, in every part, made up out of the carriage of the *Iſraelites*, in relation to *Egypt*. We might adde (but that we have beene ſo long in proofe already) divers things out of the New *Teſtament*; the madneſſe of the *Phariſees* and *Iewes* upon their dirty ceremonies againſt Chriſt, *Stephan* and *Paul* preaching to them Goſpel liberties: The clamours of *Demetrius* and the *Gentiles* in the behalfe of *Diana*, and her ſilver ſhrines, and of *Jupiter*, and *Mercurie*, and divers other paſſages, in Chriſt and the Apoſtles time; and out of the propheſies of the *Revelation*? But it is high time to paſſe to the *demonſtration of this point*.

Numb 14. 22.

In Ex. Num. &c. aſore cited. Pſal 95. Acts 7.

1 Cor. 10. Acts 7. 2 Kings 23. 31. 32, 33, 34.

Math. 15. Mar. 26. 61. Acts 7. Acts 21. Acts 19. Acts 14.

Revel. 17. 12, 13, 14. & 18. 11, 12. &c to v. 20.

In ſumme, wee ſhall give but one maine *Reaſon* for demonſtration of this point of Doctr.

Therefore doth the Lord ſo deale with refuſers of ſpirituall liberty with ſuch ſeverity, becauſe in refuſing they adde iniquity unto iniquity, incurably. And when God doth impoſe judgements by way of gradation, as to *diſgrace*, and *diſcard as graceleſſe*; then we may eaſily ſuppoſe that mans ſinnes with aſcending aggravations; when the ſea bank is made high, 'tis becauſe the tide ſwels high: So that man profeſſing, at leaſt practiſing that unjuſt way of ſinning; God pronounceth this as his juſt way of vengeance in puniſhing. For God is mightily offended with aſcentions and aggravations of ſinne, *Jer.* 2. 13.

That we may ſee the aſcent or riſings of this ſinne of the Anti-libertine; of this oppoſite of ſpirituall immunity; note, firſt how it begins in *omiſſion* or *remiſſion*, careleſſneſſe to know the glaſſe and glory of this liberty; ſecondly, that it is radicated, habituated and ſetled in the very *complexion*; or ſetled into a very *complexion*; it becomes his corrupt naturall diſpoſition; thirdly, that it is maintained and continued with a full, if not a profeſt *reſolution*; fourthly, by all is made up an Idolatrous ingrateſull retaliation.

1. This ſpirituall vaſſall will not learne nor underſtand what the liberty of the Goſpell is: and thats a ſtrange thing, ſeeing it is *a liberty*; What was our maine occaſion for which the *Jewes* tooke away the life of the Lord Jeſus, but their perverſe blindneſſe, ſo much extolled by the morall *Philoſopher*, if but civill; they will not indure the light of his glorious Doctrine touching the annulling of *Moſes* & the Temple-ceremonies?

Math. 27. 61. 16h. 6. Math. 15.

monies? If he did but in ſound of words, glance at thoſe, they indited the fact as a great crime. What was that which provoked the *Iewes* to the ſtopping their eares, and the martyring of *Stephan*, but the Doctrine of the liberty of the Goſpell, in oppoſition to *Moſaicall* ceremonies? What kindled the contention betweene the ceremoniouſly imbondaged *Iewes*, and the enfranchiſed and freed converts of the *Gentiles*; but the *Iewes* ſticking to the Doctrine of workes and ceremonious performances? on all which (that I may touch the very reaſon of this unteachableneſſe) they were ſo madde, not under the notion of bondage, nor did they oppoſe Goſpell liberty under the conceipt of liberty: but man naturally loves a ſenſible ſervice, and loathes a ſpirituall worſhip, that hee may ſeeme to himſelfe to be able of himſelfe to doe ſomewhat for himſelfe in matters of ſalvation. This makes the *Papiſts* to turne all their worſhip into (as the Apoſtle calls it) a *bodily exerciſe*; as formerly the *Coloſſians* into *luſt not, touch not, handle not*; and *an afflicting of the body*. The *Papiſts* ſacrament of the Supper, is the fleſh & blood and bones of Chriſt. The water of Baptiſme waſheth away originall ſin: Their repentance, whippings and Lent, and fleſh faſts, and almoſt all their ſervices are according to their doctrine, efficacious *ex opere operato*; their bare doing the duty, doth effectually do the ſpirituall thing. So the Popiſh Prelaticall faction turne all worſhip and devotion into ſenſible ceremonious actions and motions. Now this firſt ſtep is an high one, even ignorance,

Matth. 23.

Acts 6.
Acts 7.

Ep. to Rom. comp. Ep to Galat.

1 Tim. 4. 8.

Coloſſ. 2.

See the accuſation of the Martyrs in the Marian perſecutions: *Fox* Book of Ma.

2 Thess. 1. 8. especially affected ignorance; for it is that which ſtops up the way againſt the light, and makes men to wander in every way of ſinne.

2. Such perſons as theſe that will not underſtand the excellency of their liberty, but ſtand out againſt it with cuſtome, naturallize themſelves into a liberty-loathing or depiſing complexion. So that as the great Philoſopher ſaid, "ſome are ſervants by nature. Fooliſh, paſſive, "ſilly, in regard of governing others, but in re- "gard of ſubjection to be governed, they are *in- "ſtrumenta rationalia*, they have reaſon enough "to work according to the direction of another. So theſe men by corrupt cuſtome, are fitted to be led by the ſtreame of times, and the examples of corrupt men, and the rotten principles of blind guides. There is that power, or rather tyranny of a vaine converſation received by *tradition*, that nothing but a redemption, and that by the blood of *Chriſt*, will fetch a man off, 1 *Pet.* 1. 18. Wee ſee to this day, the ſad event of this truth. How hard it is to take off the old wives, and doting men, and idiots of all ſorts from their old *mumpſimus*. That as conſcientious perſons wander for the pure practiſing of the word, the meat of their ſoules; ſo theſe traditious perſons wander for their pottage. And alas for them, what meane they make for Swines broth! Sure, if this ſtuffe were of God, the rude multitude would never be ſo eager; they would not cry out that reformation were *Innovation*. But ſure their broth is not good, their meat is ſo bad, *Eſay* 65. 4. *They eate Swines fleſh, and broth of abominable things is in their veſſells.*

Aliqui ſunt ſervi a natura. Ariſt.

veſſells. Certainely the beſt prayers, the beſt formes of worſhip are not commonly conſiſtent with the worſt kind of life: But as theſe pottage-bellies, theſe Swine-eaters, of which the Prophet ſpeaks, *live among graves and monuments*; ſo theſe that cry up cuſtomary forms of Diſcipline, worſhip, though corrupted, live commonly among the dead, they love the company at the beſt but of the Phariſaicall *painted Sepulchors.* But to Mark 23
breake off to goe to the next head, wee ſee, wee heare, wee know, that cuſtome hath, and doth prove another nature, a new cõplexion to men, to hold them ſtrong to their cuſtomary way of worſhip and Diſcipline, be it never ſo much corrupted and degenerated.

3. To all this the oppoſers or contemners of liberty, add reſolution: they know no better, as we ſaid in the firſt Branch; they are accuſtomed to this condition, as we ſaid in the ſecond. Therefore they reſolve, and ſometimes profeſſe their reſolution, that they will not goe out free, they will not, becauſe they will not. As the civill ſervant, *Exod.* 21.6. So theſe ſpirituall vaſſals in effect ſay, *They love their Maſter, they will not goe out free.* For, obſerve their reliſh of, and carriage towards the ſound preaching of ſpirituall liberty, of, and toward the word that muſt ſet them free, *Joh.* 8. 32, 33, *&c.* And you ſhall finde that they deſpiſe it. And to deſpiſe the word, is to make ones ſelfe incurably culpable, 2 *Chron.* 36.15,16. The leaſt that can befall them in this life, is, that *they ſhall have their eares bored, and ſhall ſerve their old Maſter for ever.* As to re-

veale

Ruth. Pſ.40. *veale* the eare ſignifies knowledge; ſo to *boare* the eare, ſignifies obedience: ſo theſe not learning the truth, ſhall be obliged in obedience to all doctrines of ſpirituall vaſſallage; they ſhall, (as the Apoſtle ſpeakes) *ſuffer*. i.e. *contentedly, if a man bring them into bondage, if a man devoure them, if a man take of them.* Have we not ſeene this? Have we not ſeene men of the ceremonious way, ſubmitted to any coſt impoſed by their ſuperſtitious taske-maſters, for a ſtate-diſturbing project, when as they are ready to roare out complaints againſt a religious and regular way, requiring halfe the charge towards reformation.

2 Cor. 11.20.

4. Out of all theſe, the *Antagoniſts* of liberty hatch up an ingratefull Idolatrous retaliation. Theſe men will not come out of the ditch, they thanke you; they Idolatrouſly love their bondage better then God or his liberty; all their requitall to God is, hee may take his labour for his travell, and his expectation in vaine for his charges *to ſend to theſe men, and riſing up betimes, and ſending*, to bring them out of their ſlavery. Of ſuch ingratitude, the Lord complaines bitterly, *Deut.32. 6. Do yee thus requite the Lord, O fooliſh people, and unwiſe? Is not he thy father that bought thee?* Though God hath *bought* them liberty with the precious blood of *Chriſt*, yet theſe vaſſals will not go out free. God bitterly threatens unthankfulneſſe; a plaine ſigne that theſe are of the unthankfulleſt ſort of men, becauſe of the unſanctifiedſt ſort of men. The greateſt neglecters of ſpirituall liberty, are the greateſt loathers of pietie. And what ſin more unreaſonable in the unthank-

Ier.

Gal.5.1,12.

Prov.17.13.

2 Tim.3.2.

thankfull perſon, then un thankfulneſſe? And what more provokefull of the perſon offended, than unthankfulneſſe? This is a naturall principle in all men, to let fall ſquab in the dirt one that ſtrikes him, that almoſt puld him out.

Thus you ſee the liberty loathing man, illiterate in the firſt degree, illiberall even ſo in nature and diſpoſition in the ſecond; irrationally reſolute in the third; reſolutely peremptorily Idolatrouſly ingratefull in the fourth; opportunely therefore God comes in with his Divine vengeance-maxims: *What meaſure ye meat ſhall be meated to you againe; with the froward God will ſhew himſelfe froward.* If man will riſe by ſteps in ſinne, God will riſe by ſteps in his judgements. Three times God raiſeth his note of threatning, *Levit.* 26. againſt the deſpiſer of his Word of Wiſedome and Counſell: and hee raiſeth it by ſevens, and thoſe are diſcords in Muſique. Such ſayings will be heavie ſongs, and their execution heavie Pangs to the wicked. In the 21. *verſe* hee ſaith, *If yee walke contrary to me, and will not hearken to me, I will bring ſeven times more plagues upon you according to your ſinnes.* And in *verſe* 23. 24. hee addes, *If you will not be reformed by theſe things, I will puniſh you yet ſeven times more:* And yet further addes, *verſe* 27. And if yon will not for *all* this obſerve the (*All*) *Hearken unto mee, then will I walke contrary to you in fury*, (marke the addition) *I, even I*, note alſo that reduplication, *will chaſtice you ſeven times for your ſinnes.* It is not ſaid ſeven times more, as intimating a period, but indefinitely, they ſhall not know the end

* By all foure man 1. would diſgrace liberty, therfore God records him with diſgrace.
2 He would caſt off God. the fore God diſcards him.
Math. 7. 2.
Pſ. 18. 26.

of his judgements. I can hardly hold my peace from intimating how God plagued this Land, perhaps about ſeven yeeres, in the Commonwealth, by irregular Counſels, then ſeven yeeres more in the Church, in the time of our new bbb. the *Anochronogram* of *Antichriſt*; I warrant you will thinke I meane not *William* the Conqueror, but *William* the Corrupter. But thinke as you pleaſe, I will ſay no more of that by ſuperſtition and perſecution. And ſince that in Church and Commonwealth, both, as if the laſt ſeven yeeres were now concurrent. And why? I doubt, becauſe we are not weary of ſuperſtition, or at leaſt, doe not deſire reformation. When *the Iſraelite*, *I* ſay *the Iſraelite*, for it was but *one* of them, clamoured againſt *Moſes*, beginning to deliver them, it coſt all *Iſrael* forty yeeres bondage longer for it, as we heard afore. How much more may one thouſand, yea, one million of ſuch perverſe ſpirits hinder the *Churches* deliverance many faire yeer? I am ſure *Iſrael* got out of *Egypt* when they willingly & haſtily packed up to depart from *Egypt*, not when they murmured againſt *Moſes* and *Aaron* the *Iſraelites*. When the hearts of a Nation depart from the abominations of a nation, then ſhall the abominations be made to depart frō a nation. But whiles the Generall of a people will not conceive what is ſpirituall liberty, not receive it, but reſolve againſt it, God wil fil ſuch people with the filth and foyl of their own ways. I have been long in the Reaſon, yet not without reaſon. Therefore thinke it not tedious if I give ſome particular inſtance, and then I will ſtep to application. 1. Will

Exod. 2.

1. Will men imbrace Idols (and an Idol is any *medium cultus*, any meane of worſhip which is not of Divine inſtitution) though God hath revealed himſelfe to the contrary? God hath recorded this for their diſgrace, that thus they ſhall be diſcarded as graceleſſe; *Ephraim is joyned unto Idols, let him alone.* As if the Lord ſhould ſay, eate and burſt; or commit ſpirituall whoredome till thou haſt got the filthy diſeaſe of incurable ſottiſh ſinning to damnation: ſo *Rome* for that is left, no more *Hus* or *Luther* ſent; no more ſuch a Gooſe or Swan ſent to waken their Capitol, let in their *Tr. Councel* to curſe the truth.

This I have prove I in that ſermon on 2 Pet. 3.

Hoſ. 4. 17.

2. Will men *have many altars to ſinne?* God hath recorded this for their diſgrace, that thus they ſhall be diſcarded as graceleſſe, *that altars ſhall be unto them to ſinne*, becauſe *Ephraim hath made many altars to ſinne, altar ſhall be unto him to ſinne*; as if the Lord ſhould ſay, *Ephraim* hath made there, and thoſe altars; and thus many, more then ever I appointed or approved, and ſo ſinnes in making of them; (though altars were then in uſe) therefore they ſhall ſinne abundantly in ſacrificing upon them, or worſhipping at them; and their lawleſſe worſhip ſhall produce in them a lewd life; their multiplied Idolatry, ſhall multiply impiety: obſerve thoſe men that by change of times became ſo *altered.* How in their lives became altered? How ſoone did that bow-backed faction fall, as it were downe, and tumble in the dirt of prophaneneſſe?

Hoſ. 8. 11.

3. Will men ſerve God after their owne faſhions and phantaſies, as to preſume to make any

thing (though one of his owne creatures) a repreſentation of God preſent with them, through which to worſhip God, which *God* never commanded? This in Gods opinion, is to turne him into the Image of that repreſentation of that creature whatſoever it be, and for that God will give them up. Read the place conſiderately, and you ſhall finde, that to make a croſſe a repreſentation of Chriſt, through which to looke upon Chriſt, is to turne Chriſt into a croſſe; to take the bread in the ſacrament, and through or towards it to worſhip Chriſt as a *medium adorationis* a meane of adoration, and not onely of repreſentation, is *bread-worſhip*, ſuch men worſhip the bread, not Chriſt. So that the Popiſh diſtinction of *objectum relativum, ſeu repreſentativum, & terminativum, in point of ſenſible worſhip deviſed by man, comes to coincidere*, I meane, that all things deviſed by man to looke on, as repreſentations of God, or Chriſt, whereby to carry them on to worſhip God himſelfe, and Chriſt himſelfe, doe abſolutely in Gods account ſtay their devotion and worſhip there at the creature; it doth not radiat through; it is not ſtrained through the groſſe Idol, even to come neere Gods acceptance as unto him. The King of Heaven concludes, that whiles ſhe that ſaith, *Rev.* 18. 7. Shee is a Queene, ſtands kiſſing and complementing with his ſervants, the dumbe creatures, that ſhee is not his ſpirituall loyall Queene, but an Harlot, yea, the mother of Harlots, making all thoſe to be ſpirituall Harlots whom ſhee teacheth ſo to doe, *Rev.* 17. 5.

Rom. 1. 21, 22, 23, 24.

Apt.

4. Will

4. Will men put all holineſſe in outward ſhewes, to ſeeme to men to be devout, in bodily performances to have praiſe from men; as in cringes, creepings, noddings, moppings, or any other antick motions? The Lord returnes them this anſwer, *Ite*, be packing, you have that for your reward, That, and that in this life, and no more, *Matth.* 6. 5.

5. Will men put Religion in a ceremony, though once Divinely inſtituted? much more with men will place Religion in humane inſtituted ceremonies; ſo that their Cake is dough, if things be not ceremoniouſly done? The earth muſt be diſquieted, if with thoſe rattles they be not quieted? Chriſt ſhall be queſtioned, if hee eate with unwaſhen hands; then will the Lord ſay to a people, Take, eate, ſurfeit with thy ceremonies, but they ſhall not profit thee, *Mat.* 15. 13. The obſervation of traditions doth evacuate and annull true adoration. And the Apoſtle ſaith, *Gal.* 5. 2. *If yee be circumciſed, Chriſt ſhall profit you nothing.*

6. Would men advance a *reſtrained way of prayer*, I ſay, *a reſtrained* more or leſſe, and advance it? be proud of a crutch, and uſe it when the leg is well, would they chiefely have ſuch a way, as generally *periſheth with the uſing*? As Papiſts reſt in ſuch words; ſo many ſhort *Avemaries*, &c. till all the Beads be knocked downe? Would not people willingly have their *Miniſters* to uſe *ſuch gifts as Chriſt gives to men, ſince his aſcending up on high and led captivity captive*? Men ſhall have ſuch wayes for mes, Miniſters, and long

enough, *comp. Engl.* with *Fr. Den. Scot.* Church. But theſe things God records as faults, *Job* 15. 4. If to reſtraine in whole be a great fault, then to reſtraine it in part is a fault, though a leſſe one, *Coloſ.* 2. 22. No true devotion *reſts* in cut ſcantlings of the ſame ſize and faſhion for all times and occaſions, eſpecially when they leave no more impreſſions of devotion on men generally, then the words and noyſe at the very times of uſing, *Epheſ.* 4. 11. Miniſters have gifts from Chriſt, not from men; And ſuch as are for the *perfecting*, not the ſtinting or ſtunting of the Saints, when the Church was new borne out of the bloody perſecution of Popery, ſhe might be ſwadled up in clouts and ſwathbands of a ſmall ſcantling, but now ſhe is a woman, ſhe ſhold have large looſe garments, as the *Iſraelites* wore, when at men and womans eſtate; ſure the Church ſhould have leave according to the leave of Gods boſome and lap, to ſtretch her limbs, and grow.

7. Doe men love blinde guides, bad guides, ſoule-ſtarvers, Religion-ſtroyers? they ſhall have them, *Matth.* 15. 14. *Jer.* 5. 31. *Hoſ.* 4. 9.

8. To cloſe up the Reaſon: If any ſhall refuſe any liberty that God offers them, they ſhall have their bellifulls of ſervitude. Theſe *Potters* had enough of it in *Babylon*, both ſpirituall and corporall; and as the ſervant that would not goe free, was bored to ſerve for ever: So thoſe that will not accept of Chriſt and his liberties, who had his eare bored, *Pſal.* 40. that wee might goe free, ſhall dye in their ſinnes, and periſh as ſpirituall bondſlaves, *Joh* 8. *ver.* 36. compared with *verſe* 44.

So

So that the *Cardo* or main hinge of the reaſon moves upon this; *Gods* moſt wiſe and juſt retaliation: as an eye for an eye, ſo blindneſſe for blindneſſe, a leaving in bondage, for a loving of bondage; *Ma.* 13. 14. —*Nec lex eſt juſtior ulla,*
Quàm necis artifices arte perire ſuâ.

No juſter Law then that men of wicked devices ſhould periſh by their owne devices, *Pſal.* 10 2. *Prov.* 1. 31. and this is moſt apparantly fulfilled upon liberty-loathers, where hath beene the longeſt and largeſt revelation of *God* in his Word, whether to a Towne more then a perſon; or to a County more then a Towne; or to a Kingdome more then a County.

Uſeful is this Doct. for { *Examination*, *Reprehenſion*, *Exhortation*.

Examination, to finde the Character of a Caitiffe; the complexion of a carnall man; a man of whom, if you ſay there is no hurt in him; I will ſay there is no good in him, yea, Chriſt will ſay, there is ſome danger in him, you had need (ſaith Chriſt) beware of *men*, *Matth.* 10. 17. A meere man, a dangerous man. And who more dangerous to hinder reformation, then men morally good; good in civill actions, but ſpiritually bad, bad in ſpirit. The man I am to ſpeake of is ſuch a one, of whom, if you ſay it doth not appeare that the ſpirit of the Divell is in him; yet I affirme out of *Gods* Word, that the ſpirit of *God* is not in him; *Senſuall, not having the ſpirit*, *Jud.* 5. 10. yea, they have *the ſpirit of the world*, 1 *Cor.* 2. 12. and this is that by which I muſt find him out, even

even by his worldly, or world-like ſpirit. The Text & doctrine caſt me upon that; for he is not painted out by outward groſſe impieties, but is characteriſed by his baſe miade, and Peaſant-like ſpirit. In generall, he is of an illiberall or illiberall ſpirit of a noningenuous ſpirit towards ſpirituals: he is an Antilibertine ſpiritually; he is an Antagoniſt, and oppoſite to ſpirituall liberty.

In particular; he is in relation to acceptance of ſpirituall liberty of A { *Meane*, *Negligent*, *Secure*, *Perverted*, } Spirit.

Theſe appeare in the Text and Doctrine; on theſe therefore we ſhall inſiſt.

1. Of a *meane* or low ſpirit, *Theſe Potters, &c.* flew as low as the dirt: the worke was dirt, and the Workman was dirt; in the worſt ſenſe, *materiam ſuperabat opus*, they wrought in morter, with an unmortified mind; They tempered the dirt with and earthly mind; they were not like the labourers that were *Nehemiahs* workemen, to build the wall of *Ieruſalem*, holding the Spade or Trewall in his hand, and having his Sword by his ſide, and his eare attentive to the ſound of the Trumpet, to reſiſt the enemies of the *Church*, in caſe they had ſet upon them: not like that late Martyr, who, though one of the greateſt Schollers and Chriſtians in Chriſtendome, yet in baniſhment, or flight for conſcience, ſerved the *Mayſon*. Be bold, his minde was above his hodd; but to theſe men their mind, and that an earthly one, a dirty one is to them a Kingdome, yea, more then a kingdome, more than the Kingdome of

Judea,

Judea, the Kingdome where the only Church inhabited. And thus it is with all ſuch carnall mean low-ſpirited men, matters of Religion, Conſcience and Salvation, are but *Queſtions* of *quiddities*, unworthy the conſideration: outward pomp, and carnall peace & plenty, thoſe are material things: Acts 23. 29.
matters of Religion to the moſt learned worldly minded man, are but *newalties* and *ſtrange* things: Acts 17. 19. 20.
they lye without their *Sphere* and *Compaſſe*; the reformation of the *Church*, the reſtauration of the *Church* is nothing to them, ſo they paſſe it by, *Lam.* 1. 12. Their ſpirits are not *large* enough for ſuch conſiderations: It is as bad as conjuring, to tell them they muſt ſtand within the circle of the reformation of the *Church*, and be a member of the *Church*, if they will be ſaved. As theſe Potters, &c. So all of the carnall, whom,

Non meliore luto finxit præcordia Titan,

we find to be of the ſame dirt, thinke that without the *Church* is ſalvation to be had; they thinke not that their welfare conſiſts in *puncto*, in the middle of the *Church*, though Chriſt be there; they are not of *Davids* minde, that prayed for the proſperity of *Ieruſalem* that hee might proſper; pſalme 122.
they conſider not the afflictions of *Ioſeph*, though the not conſideration brings them into captivity with the firſt: ſo that indeed theſe men are Amos 6.
not of a faithful, *loyall* and loving ſpirit towards themſelves; ſuch a man as this findes not what can be higher then himſelfe; hee conceives not how hemay be raiſd above himſelf by a gracious ſpirit; he is in effect a *Pelagian*, or *Arminian*, good parts of nature are with him grace, 1 *King* 21. 24. he is in effect a *Papiſt*, he holds *opus operatũ*, a work

that is materially good, is with him a good work formally, *Isay* 58.3.5 ca, he is worse yet; he is an Idolatrous worldling; a worke is with him a good worke, a civill worke; a gainfull worke is a goodly, a godly worke with him; *gaine is godlinesse*, 1 *Tim.* 6. These *potters, &c.* sure enough did not hold themselves guilty of ungodlinesse, whiles they preferred this morter before the goodly stones of the temple, whiles they preferred these pots before the curious Lavers, molten seas, and golden Basons of Gods House; their hearts in the fastening to their bowels is broadest; the broadest part is next themselves; they are all for themselves. To set forth this meane low-spirited man more distinctly; his meane spirit is an *imbased spirit*, it is degenerated, from governours in *Moab*, and workers in linnen, they fall to be day-labourers, or clay-labourers; of *Israelites* or *Iewes*, they become *Babylonians*: and so all men of this straine that live in the *Church*, they are baptised, called, &c. as being for Christ; they plot, they plead, as if they were Antichrist, at least they plot, they plead for Antichrist; for the tayle, if not for the head; and the tayle of the Dragon did much hurt, swept downe the Starres: Popish ceremonies have swept downe the Starres, the good Angels of the Church, when erronious doctrines never indangered the peace of the bad. How many of late dayes have degenerated from their Ancestors; their forefathers blood sometimes boyled in their hearts with zeale and prayer, sometimes sparckled in their faces in bold confession of the truth; sometimes flowed into the fire in martyrdome for the truth;

Revel. 12. cap. 4. v. last.

truth; and theſe men gladly owne their names and kinne, in the bookes of Martyrs; but decline the imitation of them. When did theſe imbaſed degenerated ſpirits dye their faces with a bluſh to heare profeſſion diſgraced? When heat they their blood in the heart with prayer? When dipped they their foot in ſweat to goe in the behalfe of the Church? yea, when did they ever wet an hayre of their horſes, to ride for a Chriſtian or a good cauſe?

Againe, this meane ſpirit is a *Cowed ſpirit*, a cowardly ſpirit. *Theſe Potters, &c.* once conquered, are for ever conquered, they cannot raiſe their ſpirits above an habituated vaſſalage; the meane ſpirited man thus cowed, can eaſily fall with the times, but not riſe with the times. If lately times have been hard; profeſſion out of faſhion; he was no egregious man that could not make voyd the Law, and evacuate the Goſpell; caſt off profeſſion, and give large diſpenſations to conſcience. Since that, this meane cowed ſpirited man is ſtinted, or ſtunted (as you ſpeake) in goodneſſe, his legs are aſleep, and his toung ſmitten with the palſie: hee is aſhamed to returne to profeſſion, leſt he ſhould ſeeme to be contrary to himſelf, left times ſhould turn againe to be contrary to him: he cannot tell how for ſhame, to fall in with God, or fall out with ſpirituall bondage.

Againe, this meane ſpirit is a *puſilanimous ſpirit*, a petty ſpirit, looking at ſmall things; as theſe *Potters*, reſt in the name of *Iewes*, but care not for the priviledges, parts and properties of *Iewes*: So this meane petty ſpirit, where ever it

be, lookes more at ſmall things then at great things; he lookes at earthly things in generall above ſpirituall; a Farme, an Oxe, a wedding, luſt is more to him than to come to the marriage feaſt of Chriſt: Hee preferres an exchange before a change; and like the *Emperour* that ſaved the urine of his Subjects, hee prizeth the filth of the world. And if he muſt looke upon *Religion*, hee lookes upon as little of it, as little things of it as may be; upon *Mint*, upon minute things; upon *Cummin*, upon bare comming to the ordinary: His poſition of *Religion* is that of machiavel of Morall vertue, the ſhew of it is uſefull, the practice cumberſome.

Matthew 22.

Againe, this meane low ſpirit is a *private ſpirit*; the meane ſpirited man, is a man of a private ſpirit; *totus in ſe*, like the *Snayle*, ſtill within doores at home: he is, ἄνθρωπος ψυχικὸς, a meere Animall. And no wonder then that he neglects all but that which tends to his owne welfare; and though hee may goe to the ordinances of *God*, yet hee ſeeks himſelf, as the *Snail* creeping abroad out of the walls or hedges, yet ſtil keeps within it's own houſe. And though he may ſeeme to buſſle in the cõmon good ſometimes, in ſome things; yet it is out of private ends, and higher then that levell, his deſires and bent of ſpirit will not runne. If the wheeles be not oyled with his owne advantages, they goe heavily; howbeit, whiles hee thus ſeekes himſelfe, hee loſeth himſelfe: As the Sailers in a ſtorme ſhipwrack themſelves, if every one cares onely for his owne cabinet: a ſtone in an Arch muſt needs fall if left alone,

1 Cor. 2.

Hoſ. 7. 14.

whiles

whiles this man fixeth the ſharp ends of his heart downward towards the earth, towards the round world, he cannot be eſtabliſhed. Chriſt is among the Mirtle trees, *Zach.* 1. Among the Tribes in the type of the Ark, *Num.* 2. Among the Candleſticks, *Revel.* 1. The private ſpirit therefore neglecting the *Church*, neglects Chriſt, the eldeſt brother, in whom every ſonne of God muſt have his legacie.

Laſtly, this meane ſpirited man is of a *ſtraitened ſpirit*; This man cannot advance his indeavour, hee cannot mend his pace on any good occaſion. Where theſe *Potters* were, there they are. This opportunity of their returne, ſtirres not them. The ſtrait ſpirited men are like the *Egyptians*, ſitting ſtill in the dark: like the *Corinthians*, ſtraitned in themſelves; they can goe but their packhorſe pace, in frozen formes, generall prayers, eye-profeſſion, &c. If their wives or children were ſicke, or in danger, they would doe leſſe for themſelves, and more for them. But the more the *Church* is ſicke, the more they looke after their owne occaſions.

I indeavour to ſet forth the firſt branch of this liberty-loathers ſpirit, that he is a man of a mean ſpirit, but I cannot ſatisfie my ſelfe, no wonder therefore if I ſatisfie not others. Theſe *Potters* are not reported for any haynous prancks; mean ſpirited men may be are free from foule facts. But note the place where you finde them, and the times when; ſo that a man may ſay to them ordinarily, as the Lord did once upon a ſpeciall occaſion to *Eliah*, *What doe you here?* If you were

men of a tight ſpirit, what doe you puſling in the world, when you ſhould be for the *Church*? what doe you in your owne houſes, when you ſhould be at the *Parliament*? What doe you contending for earthly things, when you ſhould be conteſting for heavenly? What doe you in carnall private ſpirited mens company, when you ſhould be pleading to the Worthies of *Iſrael*? In ſumme, this meane ſpirited man hath not in him a *mans* ſpirit.

On the contrary, the godly man that hath learned and lowed his liberty in Chriſt, his liberty in the Goſpel, to his power and place, is of an eminent heretiques ſpirit, he could wiſh himſelſe an *Argos*, a man of an hundred eyes, to watch the *Churches* welfare, and warne her of danger. He could wiſh himſefe as *Briaries*, of an hundred hands to doe for the publique cauſe; and of fifty bellies or bowels to compaſſionate her more. Hee makes good his Scutchion to be of the *Lyon*, of the Tribe of *Judah*. *Abraham* willing to plant a *Church*, forgat his owne things, and followed God into a ſtrange Countrey. *David* mindes amidſt all his owne miſeries, the building of *Hieruſalem*, *Pſal.*51. And the more Atheiſticall and impious the enemies of the *Church* are, the leſſe are the thoughts of the *Church* put out of the hearts of the Saints; the more the Saints mind & deſire the welfare of the *Church*, *Pſal.*14. *verſ* laſt, compared with *verſ.* 1.

Heb 11.

Thus you have ſeene the firſt note of this illiberate ſpirited man, of how *mean* a ſpirited man he is. The dimenſions, proportions or meaſures of

of his ſpirit, prove very ſmall, very ſcanty. The height, depth, length, breadth of his ſpirit are very minims, petty, and as nothing: For *depth*, his ſpirit is as profound as deepe as the clay pits and uncleane dirt in *Babylon*; as the Bricke-kilnes, as *Leekes* and *Onions* in *Egypt*; as humane inventions, and ſoule-bondages of the place where he lives; as *high* as the *Potters* wheele, as the heaps of burnt Bricks, as high as hee can ſtand up-right. Hee climbes not with *Zacheus* to ſee a Chriſt, to heare the voyce of Chriſt, ſalvation, ſoule-deliverance is come to thine houſe: as *long* as his armes; what hee can reach to by his ſenſes and ſenſible actions. He is naturall, ſavours not the things of the ſpirit. The *breadth*, as broad as *Babylon*, as *Egypt*: He will be in *Babylon*, and of *Babylon*, in *Egypt* and of *Egypt*, rather then to trouble himſelfe to come out of them, with feet or affections, that hee may touch no uncleane thing. His ſpirit is as *low* as a cowards: as *high* as a ſelfe-ſeekers: as *long* as the baſeſt of his anceſtors: As *broad* as his owne particular way. And to all, adde his activity; he is not like other ſmaller creature, to recompence the ſmalneſſe of bulke, with greatneſſe of activity; as ſmaller birds, men, &c. But is like filthy naſty vermin, to be ſmall, and to crowle: He is like a *Snayl*, as wel in motion, as keeping at home with his owne advantages. This man will be, and doe in Religion as little as he can for ſhame.

Whereas the free ſpirited man reaching as high as heaven, as low as the deepeſt corruptions of his heart, as long as eternity, as wide as the

the universall *Church*, is as active as lightning; he will prayer-blast the enemies of the *Church*. *Amalek* is beaten downe by that hee could not see: By *Moses* praying, rather then by *Joshuah* fighting; for when *Moses* slacked, *Joshuah* gave ground. Yea, he is so active, that hee is like the Sunne beames, whiles they are on earth, they are in heaven too. *Nehemiah* talkes to the King of *Babylon*, and to the eternall King of Heaven, and all at a time, *Nehem.* 2. 4. 5.

2. This liberty-loather is of a negligent spirit, apt to lose the most golden opportunities through leaden negligence. Nor the name of *Jewes*, nor the noyse of the Kings Proclamation, nor the stirres among the *Iewes* to packe away, nor the fame of *Hierusalem*, nor the sense of bondage could move these *Potters* of a negligent spirit to take opportunitie of returning to their bodily and spirituall liberty. They cannot put an *Emphasis* at *this* or that speciall time, as *Mordecai* did to *Hester*. Who knowes whether thou wast not advanced for such a time as *this*? Whether thou shalt do well to hold thy peace at *this* time. Such kind of men as these wee speake of, are of an unprepared spirit, and therefore of an opportunity-losing spirit. See a remarkeable place, 2 *Chron.* 12. 14. So *Saul* lost his establishment in his Kingdome by losse of waiting for, and watching one opportunity. And thousands lose their comfort, and find their remedilesse misery, by not observing every one his owne opportune time God offers unto his hands.

1 Sam. 13. 13.

Eccles. 9. 12.

The *Iewes* lose much time of comfort, by saying

ing the time to build the houſe of the Lord was not yet come, whiles they deferred, they had famine &want,whiles they built and went on they proſpered. What a loſſe had they in the wilderneſſe, that in forty yeeres could not know their time?and how irrecoverably undone was *Hieruſalem* for not knowing her day, *even that her day?* The fooliſh Virgins alſo,by loſſe of opportunity, loſt Chriſt and heaven, *Matth.* 25. I need not multiply places; the caſe is too cleare, that ſuch ſpirited men will eaſily loſe the opportunity of obtaining of that ſpirituall thing what ever it be that is offered them, and conſequently of that ſpirituall liberty; for they care not. Some let ſlip thoſe occaſions which God hath appointed to be in the preſent Tenſe, and theſe men are conſtantly in the Future. The Lord cries, *to day* if you will heare, *Heb.*3. And *now it is the accepted time, now is the day of ſalvation*, 2 *Cor.* 6.2. But this negligent ſpirit (as once *Auguſtine*) cries,*cras Domine*, to morrow Lord; his repentance is adjourned to the day of his death. And all his good deeds exiſt and have their being onely in the purpoſe:his will and his teſtament are alike,they both take force at laſt; at laſt hee hath a *will* to doe good, if hee had time. And at laſt, hee bequeath'd his good deeds by *teſtament*, becauſe he cennot live to doe evill any longer,yea,although God offers him ſome more ſpeciall preſent time opportunities,apples of gold,with pictures of ſilver, Diamonds pointed with gold, ſtriped with *Ophir*, yet he cannot be enamoured with them. Some ſuch God offers him for himſelfe. Heart knocking time, *Revel.* 3.20. If a man did but entertaine

Hag. 1 1.comp. chap.2.15 18.

Pſal.85.

Luk.19.41.

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tertain theſe, he may be made for ever, ſo *Pſa.* 27. 8. *Cant* 5. *Acts* 16. 14. But theſe men *ſhut the heart*, dry their tears as *Saul* and ſcalded in their greaſe. The bluſhing once for ſin, hath woaded an impudency in their faces; and they are as good at reſiſting the holy Ghoſt, as ever their Fathers were. Other ſome ſuch opportunities God offers ſuch men as theſe, wherein they might advantage the *Church* for ever. Theſe *Potters*, *&c.* might have gone and helped in the repaire of *Hieruſalem*: the *Phariſees* might have helped forward reformation, whiles under *John* and *Chriſts* Miniſtry, the Kingdome of God ſuffered violence.

Matth. 13, 15.

Acts 7.

And now, in theſe active ſtirrings of *Parliaments*, men (in publique place eſpecially) might put on for the *Churches* reformation; but as the *Potters* were dull, and ſtucke in their dirt, and the *Phariſees* violent in a contrary way: So the moderne *Phariſees* of theſe times are oppoſite, and others, like the *Potters*, are dull. And generally, men at beſt hearken after good newes, yet ſend neither good prayers nor good indeavours in their errand to bring them any ſuch tidings: the moſt like *Atalanta*, by ſtouping for the golden balls of the world, ſpend time, and loſe the Goale; they come in a day after the faire, and ſay, *Si putaram*, O if I had thought it would have beene ſo, what would not I have done!

On the contrary, the ſpirituall liberty-lover is a time obſerver (not ſerver). A time catcher, as *Benhadads* ſervants, catch'd at the King of *Iſrael* words of mercy. Godly men of that temper,

1 Kings 20. 33.

of

of which, *Eccleſ.* 9. 10. What they have to doe whiles time ſerves, to doe it with all their might, whether for themſelves, or for the *Church*: For themſelves, Saint *Paul* deſcribes the manner to be as conquering in battel; *Lay hold of eternall life.* In battel the opportunity muſt be taken; no uſe of after-wit in warre: their hearts catch at opportunities of good, as the eccho catcheth the voyce, *Pſal.* 27. For the *Church*, as *Nehemiah* and *Ezra*, and Saint *Paul*, *Gal.* 2. 5. *Heſter* tooke the nicke of time. 1 Tim. 6. 12.

And thus you have the ſecond note of the liberty-loathers ſpirit. Hee is of a negligent ſpirit, of an opportunity loſing ſpirit; hee is the greateſt time-ſerver, but the leaſt time obſerver, hee lookes at the worlds time, not at Gods time, the price of wiſedome is put into his hand, but being a foole, hee hath no heart; hee will take none of Gods great penyworth; if hee be invited to Chriſts wedding hee will not come; if a Kingdome or *Church* lie at ſtake, he is wholly taken up with his fiddles and his feaſts, his fillings and foolings; he doth not for *Church* or *State*, or himſelfe, *ſerve his generation*, as good men are wont. In all ſuch things hee is an *Epimetheus*, a Poſt-maſter, an after wit: For evill he *mournes at his later end*, as ſpirituall fooles doe; and for good he hath no mind to doe it, till hee hath no time to doe it. Hee comes, ſaith *Hierome*, when the gates are ſhut: therefore no peeviſh novell poſition, much unlike to the liberty-lover, that is, a *Prometheus*, a fore-wit, a fore-man, a forward man: For all ſpirituall good for himſelfe, hee Pro. 17. 16. Matth. 22. Amos 6. Act. 13. 36. Pro. 5. 11. Pro. 1. 28.

is as a waiter at *Bethesda*. And for the *Church*; how doth he like *Moses*, stand in the gap, to prevent a danger? How doth hee wait as a Petitioner to expect an answer of peace for the *Churches* good, rather then to lose speaking with *God* for the common good, they will dwell in the house of God all the daies of their lives; they will amidst all thoughts, sorrowes, sickneſſe, &c. wait for Gods salvation.

Psal. 85. 8.

Is 27.

Gen 49. 18.

3. This liberty-slighter is of a secure spirit: Security is a groundlesse tranquility in a dangerous condition; these *Potters* and *Planters* sit and sing at their worke in *Babylon*; never dreaming of any danger to themselves or soules, now, or for time to come. One would have thought, that the very name *Babylon* (being Hebrew) might have minded them of *confusion*, and how it had beene their confusion by captivating them, and might be their eternall confusion of soule, if they should continue there, when the Church and Ordinances were removed, as now they were removed. And it might be the *Churches* confusion, so farre as the want of their helpe might cause it by withdrawing or staying behind them in *Babylon*: So then the footing of this third note is broad enough to beare the grounding of generall security in this mans spirit. That this mans spirit is carnally secure, and feares no danger to the *Church* or his owne soule; *Fooles make a mocke of sinne*: and for the generall state, the cry of such men usually is, *Peace, peace*, and things were never better, till sudden destruction be ready to come upon them: As the *Philosophers* say, that

Gen. 13. 9.

Pro. 14. 9.

1 Thess 5.

that before a Snow, the ayre will be warmiſh; when the wind lyes, the great raine falls, and the ayre is moſt quiet, when ſuddenly there will be an earthquake. So the nature of ſecurity is to conceive a ſafety in the midſt or approach of danger; like the people of *Laiſh*. And as this is a ſleepy evill, men will ſtrive to ſleepe ſpiritually, notwithſtanding the noiſe that is made, that might keep them waking: ſo oft times the Lord in Juſtice, powres on ſuch the ſpirit of a deepe ſleepe. When was the *Church* of *England* more ſecure, then when it was in moſt danger?

Iudg. 18. 20.

Isa. 29. 10. Rom. 11. 8.

To deſcend as low to particulars, as the Text and Doctrine carries us, wee may note three things in theſe *Potters, &c.* which in all likelyhood cauſed their carnall ſecurity that they regarded not the ſpirituall danger of themſelves, or of the *Church*.

1. *Great Neceſſity*.
2. *worldly goods*.
3. *Negative goodneſſe*.

1. *Great Neceſſitie*, they were conſtrained by conqueſt in warre at firſt to goe downe into *Babylon*, therefore having ſo juſt a call to come thither, they thought they were not bound upon any termes to returne.

2. *Wordly goods*, they were not pinch'd in back or belly, they had ſo much of the world, meat, drinke and wages that made their mind to them a Kingdome; yea, that the Kingdome of *Babylon* ſeemed to be be their Kingdome.

3. *Negative goodneſſe*, they are not ſaid to be guilty of notorious vices, or lewdneſſe of converſation-

verſation. And ſuch morality and civility might make them conceive they need not feare their ſpirituall condition, or any doing amiſſe, in deſerting the *Church:* For one particular great omiſſion is nothing with men that are not guilty of groſſe Commiſſions.

And thus it is with every carnall ſecure ſpirit, theſe three make them ſecure, both for themſelves, and for the *Church.*

1. For themſelves: Firſt, neceſſity at firſt, becomes a voluntary impiety at laſt. Say the world, wee are borne in ſinne, wee have all our faults, therefore they take it not to heart, to be unconverted, unchanged; they thinke they ſhall doe as well as others; wee are all ſinners, ſay they, therefore, as they thinke, we are all alike ſinners, and we ſhall all fare and ſpeed alike; ſo becauſe a man by neceſſity muſt deale with prophane men, therefore he thinkes he doth not offend, though he be not ſhy of their company when the neceſſary occaſion is ended. 1 Cor. 5. 10.

2. By reaſon of the world a man is made ſecure in his own carnall condition; the profits of the world, the not feeling of worldly want, rocks many a man ſpiritually faſt aſleep in a carnall condition: the rich man, *Luke* 12. having fulneſſe in his barnes, hath fulneſſe of peace in his heart, that he needed no more to inable him to ſay, *Soule, take thy pleaſure:* when the belly is full, the bones are at reſt. And this is one of the cauſes that the Apoſtle ſaith, not many mighty, not many noble are called. The poore, ſaith our Saviour, are εὐαγγελίζονται Goſpelliſed, not 1 Cor. 1. v. 26.

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onely receive it, but are changed by it.

3. By reaſon of negative goodneſſe, men are very confident of their ſafe ſpirituall eſtate, though are deeply in a carnall, *Luke* 18.11. *Mat.* 25.44. If men omit never ſo much good, ſo as they doe not commit groſſe evill, they thinke their condition ſafe. The hardy man feares not a defect, ſo long as he feeles no paine in his limbs.

2. For the *Church*, theſe three alſo doe make the ſecure ſpirited man ſo ſecure, ſo feareleſſe and careleſſe of the common good.

1. *Neceſſity* at firſt, becauſe the *Church* of the *Jewes* had beene captivated to the *Romans* civilly, therefore now they can doe nothing for the truth, but againſt the truth ſpiritually, to the perſecuting of the Apoſtles and crucifying of Chriſt: Though the government of the *Romans* did not intermedle with their Divine Lawes, or Religion. Though in Chriſts time they had the moſt appoſite time of the *Church* reformation, yet they were then moſt oppoſite, *Matth.* 23.37. *Matth.* 21.37. they were all againſt the truth. Thus mightily doth a beginning-neceſſity grow to a perpetuity. As the *Philoſopher* tels of a Drunkard that excuſed himſelfe that hee could not chooſe but be drunke, becauſe by cuſtome he had habituated himſelfe to it, it was come to a neceſſity upon him; he thought not on this, that by time hee might unhabite, unneceſſitate himſelfe againe: So becauſe at firſt, till Chriſt ſhould come, there was a neceſſity of Divinely inſtituted ceremonies, as circumciſion, &c. to point at his comming, *Gen.* 17.13. therefore the *Jewes* thinke

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thinke this neceſſity is upon them alwayes when Chriſt is come, *Acts* 15. 5. Juſt ſo it is with us, becauſe in King *Edward* the ſixth's time wee were newly come out of thicke darke Popery; and in Q. *Elizabeths* time newly come out of bloody perſecution; ſo that thoſe noble pious Princes had neither opportunity of time, nor ſpace of time to draw an exact platforme of Diſcipline, the times were ſo full of troubles; therefore all the cry is, that if we have juſt no more reformation then was in thoſe Princes dayes, we are perfectly well. Is there not, as wee ſaid before, the infancie of *Churches*, *Gal.* 4. 1. and conſequently the youth and manhood? Muſt ſhe not be clothed with Diſcipline ſutable to her growth, till ſhe come to full manhood, though ſhee grow ſlower then other *Churches*; as *Geneva*, *Holland*, *Scotland*.

2. *Worldly goods*, eaſe, peace, contentments. When is the afflictions of *Joſeph* ſlighted, the troubles of the *Church* diſregarded? When men are at eaſe in *Zion*. Theſe times are for the generall of the ſame complexion: If dangers of warres be over, conſpiracies diſcovered, purſe-payments paſt, then they thinke the *Church* is well enough reformed, which is as irrationall as to thinke a man wounded is whole, becauſe hee hath a gay ſuit on.

3. *Negative goodneſſe*, becauſe the conclave of the *Phariſees* were outwardly as painted ſepulchres, therefore their *Church* needed no more reformation, but oppoſed it, whipped it; they could not be better. Becauſe the Generall of the *Iewiſh Church* then was, as the fooliſh Virgins,

Virgins

Virgins in outward ſhew, though fooliſh inwardly; therefore 1. ἐνύσταξαν, they ſlumbered. 2. κατέυδον, they ſlept. Firſt a ſleepe in carnall ſecurity. And becauſe *Samaria* is not at a time ſo bad as *Judah*, therefore *Samaria* conceives her ſelfe to be juſtified, *Ezech.*16.52. So now adayes, becauſe *England* is not ſo ſuperſtitious as *Rome*, ſo prophane as *Germany*, therefore wee are well enough reformed: as if one ſhould thinke, becauſe he is not ſicke of the Plague, therefore hee is not ſicke; on the contrary, the ſpirituall liberty-lover cannot truſt himſelfe, or the *Church* upon principles of carnall ſecurity.

1. Not himſelfe; the principle of *neceſſitie* is with him of no validity. What greater neceſſity is there (as a mans naturall condition is) then in ſin? A man hath brought himſelfe into that condition, that he cannot *ceaſe from ſin.* What therefore ſhall he not ſet againſt ſinne? yea, the more he will call for a Chriſt and his Power, to turne his Will: As a man inclining to an hereditary diſeaſe, diets himſelfe the more; becauſe Saint *Paul* could not doe the good he would, but the evill he would not, therefore he cries out, *Rom.*7.24. 2 Pet.2.14.

The principle of *worldly profits* is no pillar to his ſafety. He minds, *Prov.*30. and he minds that of our Saviour *What ſhall it advantage to win the whole world, and loſe his owne ſoule?* Luke 9. 25. The much wooll on the the Sheeps backe is oft-times his ruine, hee is caught in the thornes, and famiſhed; the fatter the Oxe is, the ſooner hee comes to the ſlaughter. Luke 9.25.

The principle of *Negative goodnes* to him, is of

no ſatisfaction. Saith he, if *I keepe all the Commandements ſave one, and voluntarily live in the breach of one, I am guilty of all.* And I regard but one ſinne, and that but in my heart, God will not heare my prayers. He cries out of *ſecret evill thoughts*, of concupiſcence, a wound with an awle, inward bleeding will kill.

Iames 2.10.

Pſ 88. 18. Pſalme 19. Rom. 7.

2. Not the Church; thoſe carnall principles doth not ſecure the *Church* in his judgement.

Not that of *neceſſitie*, or conſtraint: For, ſaith he, that ſhould more awaken the *Church*; while *Iſrael* in *Egypt*, might voluntarily worke and uſe diligence in labour, they were quiet. But when they were forced with auſtere neceſſity, then they beat the skies with their groanes: whiles things indifferent were left indifferent, the *Church* of *England* was indifferently quiet: But when things indifferent were impoſed as neceſſary, then ſhe began to ſtirre, and not to endure them. To make a thing indifferent to be neceſſary, is to take upon on the place of God: and a thing indifferent impoſed upon me as neceſſary, and unavoydable, makes it utterly to loſe the indifferency to me. It is made to mee all one as neceſſary: Saint *Paul* glories in this, that *Titus* was not *conſtrained* to be circumciſed.

Neceſſitas facit ingenioſos.

Exod.

Galat 2.

Nor can *worldly proſperity* aſſure the godly man of the *Churches* felicity. He remembers that the *Church* waxing fat, though called *Jeſurun*, i. e. *The righteous*, was moſt wilde and wanton, as a fatted pampered Horſe kicks them moſt; that *Iſrael* more tranſgreſſed in *Canaan* then in *Egypt*, or *Babylon*, when the *Church* was in perſecution;

Deut. 32. 15.

and

and to flie into the *wilderneſſe*, ſhee was clothed with the Sunne; when clothed with Scarlet, ſhe is called an Harlot. Proſperity is a Popiſh note of the *Church*; and I doubt, ſome of thoſe that urge proſperity as a note of a pure Diſcipline, are ſomewhat affected that way: For (as once a Reverend Paſtor of this Congregation maintained in a Sermon here) the *Church* ever loſeth moſt ſpirituality in her proſperity. When the *Chalices* are gold, the *Prieſts* are wooden: In reſt the *Church* contracteth ruſt. How did impiety and error abound, when the Miniſtry of late grew pompous? Revel. 12. Revel 17. Dr. Taylor.

Nor laſtly, can *Negative goodneſſe* be a good argument to the liberty-lover, the ſpiritually ſpirited man that the *Church* is in a ſafe condition: For *Negative goodneſſe* doth no more but confeſſe that a *Church* is not univerſally bad. *Pergamos* had not denyed the faith, *Epheſus* had not fainted, and yet they wanted ſo much good, as that Chriſt ſent Epiſtles or letters from heaven, that hee was highly offended with them, and threatens them, if they repented not. It is the ſame caſe in theſe times; if men plead for many unneceſſary things in the manner of Gods worſhip, that they are negatively good, that is, there is no hurt in them; It is eaſily anſwered, becauſe there is no good in them, they have no place in Gods worſhip. The *Church* is commendable for poſitive good, not for bare abſence of evill.

4. This liberty-leather, is of a perverted ſpirit, I meane, a more particular perverſedneſſe, by cuſtome: hee is of a cuſtome-pleading ſpirit,

from long cuſtom to erre in judgement and practice, and to defend it: So theſe *Potters, &c.* becauſe they had beene in *Babylon*, and long time had beene *Potters*, therefore they knew not how to take off their ſpirits from that way and to ſet forward towards *Hieruſalem*. So in all ages, men that are carnall, and cannot ſee the excellency of any ſpirituall liberty, are of a time-preſcribing ſpirit. Tell one of theſe he is a ſinner, why ſo ſaith he are all men, in all ages: tell him of his uſury and unjuſt dealings, of his deceitfull commodities, his unreaſonable prices, hee anſwers againe, ſo have men done in all ages, in the ſame manner doe all men of my trade deale. So touching the *Church*, tell theſe time-preſcribers that ſuch things are enormities in the Prelacy; preſently they plead antiquity. If we might diſpute ſo, then we might conclude, that Biſhops may, and muſt erre, becauſe ſo many particular Biſhops, and what Councells of Biſhops erred ſoone after 300. yeeres after Chriſt: tell them Miniſters are not regularly and relatively ſet over their congregations, many things are amiſſe in the Lyturgie, the Sabbath day ought not to be ſpent in ſports, &c. ſtill they oppoſe antiquity. As *Micha* for his Gods, becauſe Gods, and of ancient *Demetrius* for *Diana*, that come from *Jupiter*, that was of old.

On the contrary, the ſpirituall Goſpelliſed *libertine* (I doe not ſay *licentious man*) ſees that all theſe pleas to be *paralogiſmes*; falſe arguments, as Saint *James* calls the errings of Hypocrites, *Iam.* 1. 12. That by the ſame reaſon theft ſhould be

be no ſinne, becauſe it is above ſixteene hundred yeers old ſince a thiefe was crucified with Chriſt. And that this is no inference of any peeviſh ſpirit onely, heare *Auguſtine* affirme the ſame. *Poſſunt etiam latrones, & adulteri pro ſe antiquitatem adferre.* Thieves and adulterers may plead antiquity; but cuſtome not grounded and guarded with reaſon, is a corruption, not a cuſtome: it is rather to be accounted an antiquity of error, then a countenancing of verity. If bare antiquity might goe for verity, then *Ralſheka* might juſtifie his ſpeech, that becauſe his Maſters had tyranniſed over Kingdomes and States, and their heathen Gods, that therefore now his Maſter might over the Church, and their true God, *Iſay* 36. 18.

Quæſt. ex veter. Teſt. 114.

Conſuetudo ſine munita ratione, non eſt conſuetudo ſed corruptela, Iuſtinian. *Vetuſtas erroris, non veritatis antiquitas,* Tertul.

Yea, the true ſpirituall man is ſo farre from pleading ſuch preſcriptions, that himſelfe makes the heavieſt complaints againſt old cuſtomes, if corrupt: As againſt originall ſin, *Rom.* 5. *Rom.* 7. Againſt the old tranſgreſſions of the *Church*, *Ezra* 9. 7. The antiquity of a fault, doth nothing mitigate it, or prevent it's deſerved judgement. The *Church* in *Davids* time, is puniſhed for a fault committed in *Sauls* time againſt the *Gibeonites*; and who knowes but many of our late evills have beene, becauſe we plead for the corruptions of the *Church*; and becauſe forty yeeres ſince ſo many ſcore of worthy Miniſters were ſuſpended for trifles, to the undoing of them outwardly, and yet this Land never humbled before God for this, nor made ſatisfaction to the perſons. To plead antiquity or cuſtome for a fault, is to aggravate

2 Sam. 23. 1, &c.

it, that it is inveterate, it hath reigned to long, it's high time to remove it.

2. Uſe is of reprehenſion; if God will ſo puniſh the loſers of, and preſcribers againſt Chriſtian *Church-liberty*, how are they to be reproved that cannot indure *Miniſters* in Sermons to plead for this Chriſt-purchaſed liberty? As if their judgements were, that they would ever have the *Church* fettered in ſpirituall ſlavery; they come to *Church*, and if they heare any word let fall, tending to the *Churches* freedome; preſently there they bite their lip, and in the ſtreets the lips of him that ſpake it: They whiſper in the *Church*, and backbite abroad; like thoſe, *Iſai.* 57. 4. that make *a wide mouth againſt God.* And ſurely ſuch whiſperings againſt the truth, are an extreme bad ſigne, and hath divers other bad vices for it's companions, *Rom.* 1. *Whiſperers, backbiters, falſe accuſers, haters of God, inventers of evill things.* Drive a Maſtiffe from his carrion, and hee will ſnarle and grin; and ſcare-crowes from the carkaſſe, and they will make an hideous cry: let *Micha* be robbed of his Idolls, and he will roare, as if his throat were about to be cut. I cloſe the uſe with that, *Ier.* 5. 31. *The Prophets propheſie falſly, and the Prieſts beare rule by their meanes, and my people love to have it ſo, and what will yee doe in the end thereof?*

3. And laſt uſe is for exhortation to particular *Churches* and their viſible memberr; Not to lye ſtill willingly in a ſordid condition of ſpirituall ſlavery, when we may obtaine a God-given liberty; I ſpeake not of licentiouſneſſe, but of li[illegible]ty;

liberty; liberty of the ſoule, from ignorance, unregeneratedneſſe, unmortifiedneſſe: of the *Church* from unreformedneſſe; And indeed, theſe goe together. An unreformed *Church* is the mother of perſonall ſinfulneſſe. Therfore thruſt we with dint of Divine inforcements to drive you to a due conſideration of the *Churches* liberty.

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1. God will *record:* this implies Gods taking an account of the number of oppoſites to liberty, both ſo farre as they provoke God, and ſo farre as God intends to puniſh them, yea, and lookes frowningly on the *Church*, that hath ſuffered ſuch to abound, hath educated her viſible members

from long custom to erre in judgement and practice, and to defend it: So these *Potters, &c.* because they had beene in *Babylon*, and long time had beene *Potters*, therefore they knew not how to take off their spirits from that way and to set forward towards *Hierusalem*. So in all ages, men that are carnall, and cannot see the excellency of any spirituall liberty, are of a time-prescribing spirit. Tell one of these he is a sinner, why so saith he are all men, in all ages: tell him of his usury and unjust dealings, of his deceitfull commodities, his unreasonable prices, hee answers againe, so have men done in all ages, in the same manner doe all men of my trade deale. So touching the *Church*, tell these time-prescribers that such things are enormities in the Prelacy, presently they plead antiquity. If we might dispute so, then we might conclude, that Bishops may, and must erre, because so many particular Bishops, and what Councells of Bishops erred soone after 300. yeeres after Christ: tell them Ministers are not regularly and relatively set over their congregations, many things are amisse in the Lyturgie, the Sabbath day ought not to be spent in sports, &c. still they oppose antiquity. As *Micha* for his Gods, because Gods, and of ancient *Demetrius* for *Diana*, that come from *Jupiter*, that was of old.

On the contrary, the spirituall Gospelliſed *libertine* (I doe not say *licentious man*) sees that all these pleas to be *paralogismes*; false arguments, as Saint *James* calls the errings of Hypocrites, *Iam.* 1. 12. That by the same reason theft should be

be no ſinne, becauſe it is above ſixteene hundred yeers old ſince a thiefe was crucified with Chriſt. And that this is no inference of any peeviſh ſpirit onely, heare *Auguſtine* affirme the ſame. *Poſſunt etiam latrones, & adulteri pro ſe antiquitatem adferre.* Thieves and adulterers may plead antiquity; but cuſtome not grounded and guarded with reaſon, is a corruption, not a cuſtome: it is rather to be accounted an antiquity of error, then a countenancing of verity. If bare antiquity might goe for verity, then *Ralſheks* might juſtifie his ſpeech, that becauſe his Maſters had tyranniſed over Kingdomes and States, and their heathen Gods, that therefore now his Maſter might over the Church, and their true God, *Iſay* 36. 18.

Quæſt. ex vetere Teſt. 114.

Conſuetudo non mutata ratione, non eſt conſuetudo ſed corruptela, Iuſtinian. *Vetuſtas erroris, non veritatis antiquitas,* Tertul.

Yea, the true ſpirituall man is ſo farre from pleading ſuch preſcriptions, that himſelfe makes the heavieſt complaints againſt old cuſtomes, if corrupt: As againſt originall ſin, *Rom.* 5. *Rom.* 7. Againſt the old tranſgreſſions of the *Church*, *Ezra* 9. 7. The antiquity of a fault, doth nothing mitigate it, or prevent it's deſerved judgement. The *Church* in *Davids* time, is puniſhed for a fault committed in *Sauls* time againſt the *Gibeonites*; and who knowes but many of our late evills have beene, becauſe we plead for the corruptions of the *Church*; and becauſe forty yeeres ſince ſo many ſcore of worthy Miniſters were ſuſpended for trifles, to the undoing of them outwardly, and yet this Land never humbled before God for this, nor made ſatisfaction to the perſons. To plead antiquity or cuſtome for a fault, is to aggravate

2 Sam. 21. 1, &c.

it, that it is inveterate, it hath reigned to long, it's high time to remove it.

2. Uſe is of reprehenſion; if God will ſo puniſh the loſers of, and preſcribers againſt Chriſtian *Church-liberty*, how are they to be reproved that cannot indure *Miniſters* in Sermons to plead for this Chriſt-purchaſed liberty? As if their judgements were, that they would ever have the *Church* fettered in ſpirituall ſlavery; they come to *Church*, and if they heare any word let fall, tending to the *Churches* freedome; preſently there they bite their lip, and in the ſtreets the lips of him that ſpake it: They whiſper in the *Church*, and backbite abroad; like thoſe, *Iſai.* 57. 4. that make *a wide mouth againſt God.* And ſurely ſuch whiſperings againſt the truth, are an extreme bad ſigne, and hath divers other bad vices for it's companions, *Rom.* 1. *Whiſperers, backbiters, falſe accuſers, haters of God, inventers of evill things.* Drive a Maſtiffe from his carrion, and hee will ſnarle and grin; and ſcare-crowes from the carkaſſe, and they will make an hideous cry: let *Micha* be robbed of his Idolls, and he will roare, as if his throat were about to be cut. I cloſe the uſe with that, *Ier.* 5. 31. *The Propheis propheſie falſly, and the Prieſts beare rule by their meanes, and my people love to have it ſo, and what will yee doe in the end thereof?*

3. And laſt uſe is for exhortation to particular *Churches* and their viſible memberr; Not to lye ſtill willingly in a ſordid condition of ſpirituall ſlavery, when we may obtaine a God-given liberty; I ſpeake not of licentiouſneſſe, but of liberty;

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it, that it is inveterate, it hath reigned so long, it's high time to remove it.

2. Use is of reprehension; if God will so punish the losers of, and prescribers against Christian *Church-liberty*, how are they to be reproved that cannot indure *Ministers* in Sermons to plead for this Christ-purchased liberty? As if their judgements were, that they would ever have the *Church* fettered in spirituall slavery; they come to *Church*, and if they heare any word let fall, tending to the *Churches* freedome; presently there they bite their lip, and in the streets the lips of him that spake it: They whisper in the *Church*, and backbite abroad; like those, *Isai.* 57. 4. that make *a wide mouth against God.* And surely such whisperings against the truth, are an extreme bad signe, and hath divers other bad vices for it's companions, *Rom.* 1. *whisperers, backbiters, false accusers, haters of God, inventers of evill things.* Drive a Mastiffe from his carrion, and hee will snarle and grin; and scare-cr... kasse, and they will make a... *Micha* be robbed of his Idolls as if his throat were about to... use with that, *Ier.* 5. 31. *The Pr... and the Priests beare rule by th... people love to have it so, and wh... end thereof?*

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IRREGULAR
PAGINATI

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members no better, *Rev.*3.20. And truely great is the number now of men of contrary mindes: As in *Egypt*, when the *flies* and *Frogs* ſwarmed, and multiplied, they were a judgement; ſo in theſe times, the vermin of the Church lighting and croking every where; perſwading or ſtinging every where, are a ſad *omen*, an ill Prognoſtication of deliverance; and eſpecially becauſe, as thoſe vermin keepe together: ſo the enemies of reformation ſwarme and buzze, and croke together. *A kingdome divided againſt it ſelfe cannot ſtand:* an Army in a mutinie cannot oppoſe a common adverſary; wee are weakened this day to ſeeke a reformation, our cryes are mixt with contraries. As at the 2. Temple ſome cryed, and ſome ſhouted; and for the wickedneſſe of the great oppoſite number, and for the fewneſſe and coldneſſe of us of another minde, a want of voyces, or vigor in our praying votes, the Lord may juſtly leave the yoke upon us, if we doe not beſtirre us. Doe the birds of prey crow and whule about their carrion? then let the birds of ſong ſit in the wood, *the wilderneſſe* of the world, and hold up our beaks, our mouthes to heaven, and ſound out a loud our devotions to heaven, and never leave till an eccho, an anſwer of peace be returned. Out cry the murmurings of the perverſe minded. 'Tis true, the ſinne of *Sodome* cryed loudly, and loudly to heaven, ſo that God came downe to hearken to the cry. But had there beene but a voyce or two more of Saints, their prayers had out-cried them; a few birds of

Mat.12.25.

Cant.3.6.

Pſ.85.8.

of ſong are ſhriller then many crocitating birds of prey. Up and be doing, the thing ſtill is feiſable; though many are oppoſite. The time is not long ſince, wherein the prayers and faſtings of a few particular family-meetings, and congregations, prevailed more on the one ſide for the peace of the Church, then a Land of ſecure ones, and an army of ſouldiers in the field, on the contrary, to plunge it in blood.

So then the energie or ſinne of the *Motive* is, that we ſo beſtirre our ſelves, and ſo multiply our prayers and ſupplications, above our perſons, that when God comes to record, hee may finde more eryes on our ſide then on theirs.

2. *Motive*, God records with *diſgrace* thoſe that decline, or any way neglect their ſpirituall liberty. What a brand is left upon *Iſrael*, that they ſo oft returned into *Egypt* in their hearts? What a brand is left upon ten of the ſpies, for diſheartening the people from going up to *Canaan?* What a brand upon theſe *Potters* for not returning? How are wee aſhamed of our names in the Books of Martyrs, if the perſons belonging to thoſe names were Popiſh, and helpers forward of the Churches bondage? How in later times have wee ſeene, when our *Parliament* men were choſen, the names of *Gentlemen* that loved their Countries bondage, torne with the teeth of the multitude, ſhaken as Dog or Swine will a rotten clout? They were caſt aſide as a potſheard, huffed and puffed away as chaffe, Projectors rejected: So for thoſe Miniſters thad had

beene innovators, cringers and bowers to names and tables, or old ſuperſtitious Ceremony-mongers, how are they caſt off as an old naſty ſuit, as the object of all mens ſcorne? yea, all yeomen, tradeſmen, and freemen whatſoeever, that have contended in the behalfe of men of men unfit for publike place in Parliament or Pulpit, that would willing by have ſet over us hard taske-maſters if they could, how are they the *by-word* of all ingenious men. And be ſure of it theſe times and paſſages will be recorded in future ages; for never any age afforded more matter for hiſtory then theſe times, I ſay they *will* be recorded, if they be not already. I have heard of an hiſtory of theſe times printed in *France*: but be ſure we ſhall in after times have it in plaine *Engliſh*, there by divine providence ſhall all be ſet downe, if men carry themſelves unevenly: as ſuppoſe that ſuch men did ſo much, were at ſo great coſt in going againſt the Proteſtant *Scots*, that in concluſion carryed themſelves ſo innocently: but did nothing againſt the Popiſh *Iriſh*, that in the very beginning exerciſed ſuch bloody cruelties: that ſuch Gentlemen hindred the reformation, which the Parliament would have effected, had not they beene oppoſite; that ſuch Miniſters ſtill preached, plotted, petitioned that they might were the yoke of bondage. I make but a *ſuppoſition*, with *Ifs & Ands*, what may be ſtoried of us. But you may happly imagine that *poſitively* groſſe men ſhall be more groſſely ſet forth to all future ages, never to be forgotten to the worlds end. If therefore you

have

have any true blood running in your veines if any esteeme of your reputation before God and the world, shew your selves worthy men in the behalfe of the Churches liberty and pious tranquility.

You see the force of the *Motive* is, that God and men shall conspire to blot your names with reproach to the worlds end, if you doe not write your names faire with noble actions, and write over them this Motto, *I will doe what I can for God and his Church*, then will God prevent, and men forbeare to mention you but for honour. How did God and *Moses* heale the reproach of *Levi* in matter of the *Sechemites*, when after, upon command of publike authority they stood up for God against the Idolaters?

These times are full of eyes, every man is an *Argos*; Be you full of hands, a *Briareus* for God, and the Church, and the *Historians* shall not leave out a title of your honour, yee never had such a time, or shall have to be graced or disgraced in your name, as this is.

3. *Mot.* God will *discard*, cast off such, he leaves them to lose themselves, by losing the opportunity of time. These *Potters* losing this opportunity, never returned that we reade of. The designe was infinitely too great for them to undertake alone: *Hierusalem* losing her day, all other dayes were hid from her eyes, and her house was left desolate, *Matth.* 23. *Luke* 19.

So now is an unparalelled time for us. Three Kingdomes awakened and their Parliaments.

Now let us joyne purſes, prayers, powers, petitions, practices, and great things may be done.

Loſe wee this opportunity, and wee ſhall in all humane probabilitie, never ſee the like againe, becauſe now in all Kingdomes, *God hath* (it ſeemes by their common vote) *put it into their hearts to hate the whore of* Babylon. And powerfull is the generall conſent and vote of the people to move forward any good worke; their very voyce is as the ſound of many waters: and how prevailing is a flood or river of water? Now wee may goe on in good with the ſtreame; in ſome degree omit this opportunity, and after we muſt goe againſt the ſtreame. Now petition may doe that, which after the point of the ſword cannot, as it ought not. Now may be bought with words and teares, which after cannot be blood and ſpeares.

Rev. 17 16.

Rev. 19.6.

Yea, loſe we the opportunity but for a piece of our redreſſes, and it cannot be well with us. Have wee not a propriety in our goods? then our eſtates are gone. Have we not deliverance from oppreſſing Courts? then our perſons or bodies are loſt. Have wee not a right ſettlement of a right miniſtrie? then our ſoules are undone.

So that the maine *point* of this motive is; *punctum temporis*, *Articulus temporis*, this is the point of time, that may ſettle all in joynt.

4. *Motive*, God will caſt us off, if we ſlight ſuch offers and times of offers, as *graceleſſe*; caſt us off from the meanes of grace, or the means

meanes from them, and give them up to the cruelty of men. If wee be ſluggiſh to the undoing, if not damning of our children, wee ſhall loſe the meanes of grace and ſo grace. If wee ſecretly *preſcribe* (for in our hearts wee dote upon the continuance of corruptions in the Church) God will *preſcribe* openly. If wee by ſluggiſhneſſe in the forefront leade our poſterity for future into captivity, wee ſhall goe firſt into captivitie. Amos 6.

Remember the rule; Our enemies *love the treaſon againſt the Church, not the traytors*; Remember how they ſerved *Cranmer*, after hee had recanted, they burnt him whiles hee was in a good minde to ſerve their turne. And note how the *Prelates* among themſelves ſerved the great *Antiſcibbatarian* Prelate, when he had ſerved their turnes, hee was much caſt off by them, as I gathered from one his of owne ſervants; haply, becauſe he held not Tranſubſtantiation too. *Fides non eſt ſervanda cum Hæreticis.* Tis burning, not turning that they aime at in eminent profeſſors.

See the ſumme of this Motive: If we make God caſt us off, wee loſe his Grace, and all favour of men. It is not Religion onely, but our lives alſo, that wee ſhall loſe; No mercileſſe ruine like to that which ariſeth out of contrariety of Religion.

Tantum Religio potuit ſuadere malorum.

5. Liberty-loſers ſaith the *Doct.* are men of unworthy, unready ſpirits. Shall we be unready

for our owne good? Not rightly informed in judgement; not ready in affections to practiſe upon opportunities? Not ready in affections, as not ſenſible of the miſery of ſpirituall bondage? Not ready in judgement, as not enlightened touching the excellency of Chriſts reformation of his Church? unprepared in prayers, faſtings, &c? Yea, unfit in prayer, and unfit in perſon? For God muſt prepare the heart, as well as to receive the thing petitioned for, as to make the prayer. There were ſome fitted in prayer, as we may ſay, but not fitted in perſon, *Iſa.* 58. 3. 4. Forget not this, that reformation goes on when the heart is prepared, eſpecially in publique perſons: So in *Jothams* time; ſo in *Hezechiahs* time.

Pſ. 10. 17.

2 Chron. 27. 6.
2 Chron. 29. 36.

6. *Who* preferre, *Who* are they? Peaſants for the moſt; Their *ſtocke* was diſſembling, projecting Polititians, *Deputies*, *Judges* in *Moab*, men of the *Lye*. And the *ſtalke*, the men themſelves, Planters, Hedgers, &c. One in a Sermon called them Hedge-rogues. And ſure under ſuch termes doth God ſet forth ſuch Peaſants ſpirits, deſpiſing ſpirituall, *Job* 30. 7. They bray under the buſhes, and under the nets, they gather together, *Zeph.* 2. 9. *Moab ſhall be as Sodome*. how is that? *The breeding of nettles and ſalt pits*. For *Sodome* deſpiſed *Lots* Miniſtery, and became a deſolation, *Luke* 14. 23. *Goe yee into the high wayes and hedges*; the *Gentiles*, yet ſpirituallly in bondage are ſuppoſed to lye under hedges, as it were, that is, men deſpicable.

Mr. Dike in a Sermon on 1 Joh. 5.

And

And obſerve all along the courſe of times, men baſe or meane in the ſtock, being ſuddenly advanced become in their ſpirits (and that is worſt of all) moſt baſe and unworthy in the *ſtalke*; they prove *Daubers* with *untempered morter*, *Ezech.* 13. 10. *Planters*, but envious *ones*, *ſowing Tares*, *Matth.* 13. 25. *Hedgers*, but not to *hedge in*, as *Hoſ.* 2. but hedge out the Church; ſuch as throw thornes into the Churches way. So that ſhe had need be fenced with *ſhooes*, as the Apoſtle ſpeakes; yea, *iron*, as the Prophet ſpeakes. Remember for a preſident, Cardinall *Woolſey*, and many ſince that, *ejuſdem farinæ*, of the ſame branne. Ephes. 6.

Obſerve whether the Motive drives; that to be baſe in ſpirit, accuſeth of baſeneſſe in ſtocke: or if not in ſtocke, yet in ſtalke, which ſhall be a ſtocke to a future breed, Καὶ τέκνα, καὶ τέκνων τέκνα, And oft times God caſteth blemiſhes of nature upon men notoriouſly peccant. One obſerved, that in his time all *Arminians* had a blemiſh in one of their eyes. Another obſerved, that one turning with the times, beginning to bow towards Altars, never went upright more. *Cavendum eſt ab eo quem natura notavit*, ſay the *Naturaliſts*, Men in common experience, are marked for exceeding good, or extreme bad.

7. *Mot.* preferre a ſordid condition; in body to be *Porters*, in ſtate to be in comparſon poore, in freedome of perſon liable to *Babyloniſh* Empire and taxes; in life liable to be preſſed to the *Heathen* Kings warres, to fight for *Babylon*; yea,

and

and, perhaps, againſt *Iſrael*, this is a type of us of our times; in crying up the corrupt perſons and things of the times: *Babylon* is a type of *Rome*, *Romes* Religion is partly Heatheniſh: So *Moriſinus* in a Treatiſe. *Romes* ſlaverie as bad or worſe then *Babylon*; they are neerer to us, even partly amongſt us. If ever wee be inſlaved, it is to *Rome*; wee have felt it oft and oft in former ages. And when caſt off the yoke once or twice, ſtill they indeavour to caſt it on, like *Vulcans* net, inviſible; or like the great *Turkes* golden fetters. If wee fall into ſlavery to them, our bodies muſt be inſlaved, we muſt have their marke in the hand, as well as in the forehead; we muſt worke for them, as well as diſpute; our eſtates muſt be ſubject to them: See in Hiſtories what pollings the *Pope* exerciſed upon all mens purſes. B. *Bonner* ſaid, that the *Pope* had more out of *England* then the crowne; our ſoules muſt be ſubject: For the *Pope* deales in ſoules; wee muſt believe as they believe to our perdition.

Rev. 17.

See then, preferre, ſpeake for the corruptions of the times, and it is a ſtirrup for *Antichriſt*, to get up on our backs, and ride us for Aſſes.

8. And laſt *Motive* is, that if wee refuſe, wee refuſe *a God-given liberty*.

1. Spirituall liberty, Goſpel liberty, more freely to doe good, makes us *like God*, the freeſt agent, and the fulleſt of doing of good; when a man is a ſlave, or but a ſervant, hee cannot doe good, what, where, and when he would: So ſpiritually, when ſubject to humane inventions and ceremo-

Iob. 34. 2. Pſalmes 119. 68.

ceremonious nets of men; but when the Sunne hath made us free, like Christ wee are free indeed, to goe about doing all good, at all convenient times. 1 Cor. 1. penult.

2. It is purchased by *God-Christ*: for by Christ is redemption, and if every thing that is for freedome, *Isa.* 4. 18. *Luke* 1. *Luke* 4. 18. *Gal.* 5. 12.

3. God hath given us some pledges of the particular spirituall liberties hoped for in these times. It is a wise *decorum*, that when Bills of piety are to be signed, bills of profit should be sealed. An Act for subsidies is subsidiary, to put forward a Bill for sanctity: The Act of pol-money, to the acts to push downe oppressing Courts; but the maine Bill for the Churches libertie is yet behinde; if that come last and alone, that it may not be lost, we must joyne with it subsidy-prayers, pole-prayers, every one must pay a pension of prayer. The acts for God should be accompanied with that which is most agreeable to God; and that is prayer. *Nineveh* in their distresse paid by pole, I meane, prayed by pole for their deliverance; men; women and children, and beasts after their kinde, cried out for deliverance, much more should this be done in a Christian Kingdome.

2. meanes { *Remove*, / *Move*.

Remove those things that hinder these Petters.

Move those things that may helpe you.

Remove: 1. They might thinke, that it was but arbitrary whether they returned, not neces-

ſary. Know wee, it is an injunction, not a permiſſion to ſue out our liberty, *Gal.* 5. 1.

2. Long continuance of their travell in an heatheniſh land did much marre them: So travelling into *Italy* and Popiſh Countries doe much marre our Gentry from doing the Church that ſervice in ſuing out her liberty. Pity therefore but there were a Statute againſt ſuch travels; however there is a Divine ſtatute, *Come out from among them*, doth not imply goe in among them that are uncleane. Men of place muſt forget to alledge how much worſe other places, and ſee how much worſe wee be then the rule. 2 Cor.

3. They loved the King of *Babylon*, yet did not love the man, becauſe an heathen. In *Iudea* they had juſt cauſe to love the King and the man both, becauſe religious: Let men beware of that *Alexander* the King ſaid to his attendants: many of you, ſaith he, love *Alexander*, but doe not love the King. Men that will reforme, muſt love as well him the Chriſtian, as him the *King*. The man as well as the Magiſtrate, muſt ſeeke the good as well as the greatneſſe of the higher Peers and powers. If reformers admire onely greatneſſe, they will only comply to pleaſe men. But, if as Chriſtians they love their King and Country as Chriſtians, they will petition and practiſe for ſuch a reformation as may pleaſe God, and bring inward joy and outward glory to King and kingdome; they will ſo Chriſtian-like ſpeake to a Chriſtian King, that *Agnoſcat ſen-*

tiat

tiatq; ſibi non principi dici, That they wiſh *him* well, and not flatter *greatneſſe*. *Plin. 2. Pan. ad Trajan.*

4. They did not reckon time as thoſe that went up did, *Dan.* 9. 2. let *Daniel* reckon for us too. *cap.* 12. 11. The abomination was in *Julians* time, 360. then *Julian* would ſet up the Temple againe in deſpight of the Chriſtians, and withall ſet up the Jewiſh *Religion*. *Bright. Sym. G.*

To this time of 360. adde 1290. and there is made juſt 1650. And it is 1641. already, yea, drawing 1642. Now therefore in all probability is the high time for the worke to be on foot for all Chriſtendome, and I hope *Ireland* will be the laſt publike reſiſtance againſt reformation.

5. They did not deeme this the onely opportunity; this is ours onely, A Parliament like to continue, The *Iriſh* tugging for a blood-ſhedding *Religion*; therefore wee for a blood-ſaving *Religion*, but not in their way: wee by petition and Parliament, not by ſword and rebellion. The dumbe daughter of *Creſus* could ſpeake when one was about to kill her father, ſaying, Will yee kill *Creſus*? Who would not ſpeake for the Church, and againſt Popery, when it is about to kill our mother, the Church? *Poſt eſt occaſio calva*, The Church, I am ſure will be bald, if wee catch not hold on Chriſt, who waits our reformation till his locks be wet, yea, with blood and teares of his Saints, *And God will wound the hairy ſcalpe of him that goes on in his iniquity to hinder the Churches returning to*

liberty, Pſal. 68. 21. compared with *verſe* 22. Now, the King and all Iſrael is met to bring in the Arke, therefore let the Prieſt and people goe on with ſupplications and acclamations.

2. Move on thoſe indeavours, and put on thoſe perſons that will beſt advantage the cauſe.

1. Let every man as he is ſet in the orbe of the Church, do that which is in his power. *The ſtars* (though of ſeverall magnitudes) *fought in order againſt Siſera*, the enemy of the Church: Iudg. 5. the ſonne of *Themiſtocles* perſwaded his mother, the mother perſwaded the father, and the father ruled the City: the Prophet ſpake to the Queene, the Queene to the King, and ſo 1 King. 1. *Adonijahs* diſobedience was ſuppreſſed; *Mordecai* ſpeaks to *Heſter* the Queen, *Heſter* to the King *Ahaſhuerus*, and ſo conſpiracies were prevented. Every man muſt improve that, or ſo many Mat. 25. *talents* of power, prayer and purſe, that God hath put into his hands, in a regular way to put forward the Churches reformation, till it come to perfection.

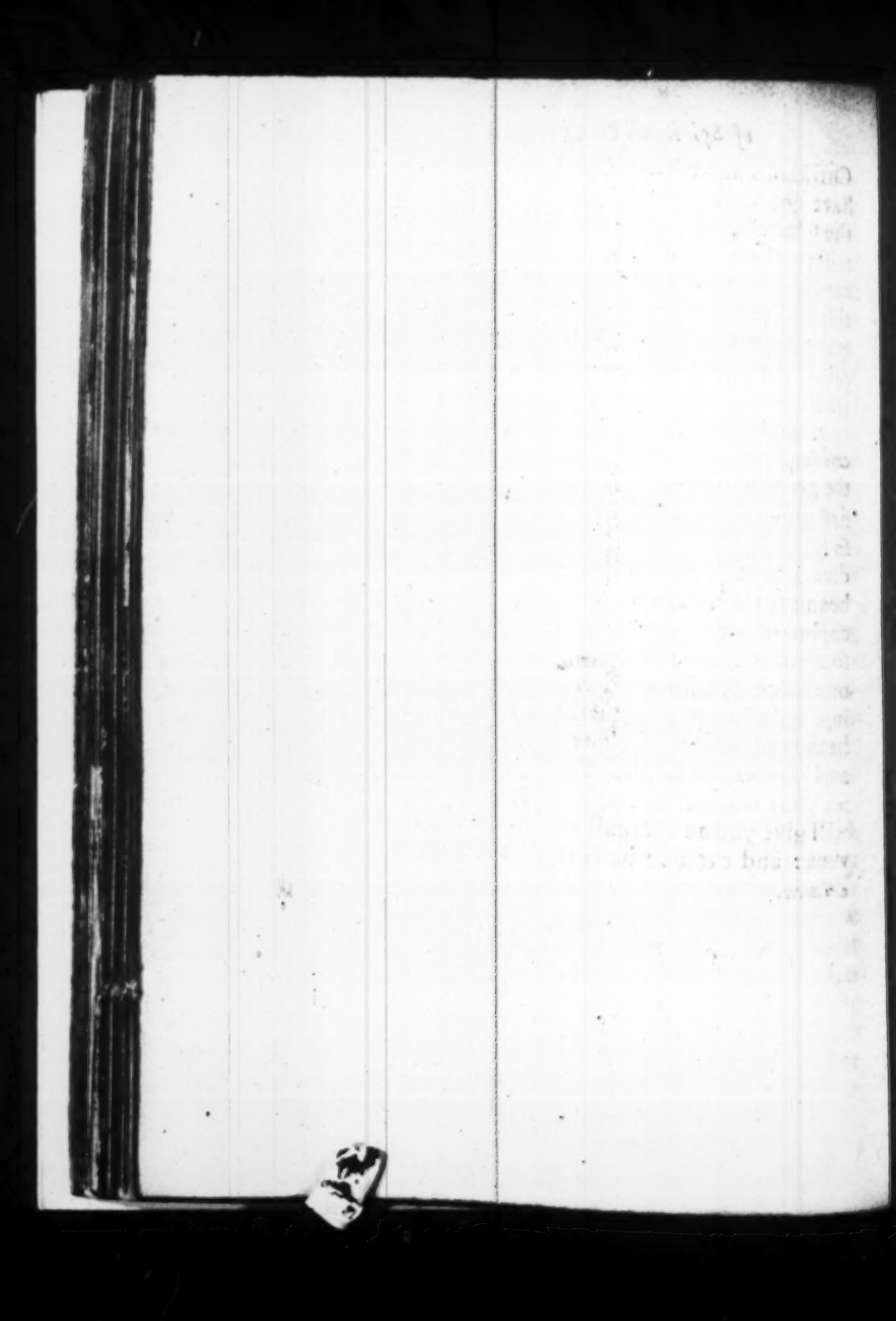
2. Conſider what are leading Caſes & Cauſes. And every one in his order, and to his power regularly to put on ſuch. *Nehemiah* and *Ezra* firſt built the walls, ſecondly, oppoſe *Sanballat* and *Tobiah*: thirdly, built the Temple, and ſet up it's ſervices. Regular reformation firſt ſets the State or Common-wealth, the walls of the Church in good repaire; ſecondly, oppoſeth thoſe that conſpire againſt the Church and her Chriſtian

Chriſtian Sabbaths. Removes the men that have got into their hands the Monopolies of the Churches miſery; ſuch being removed, the miſery they bring is removed: when the bodies of trees fall, the ſprigs fall and breake: thirdly, ſets up the pure worſhip of Chriſt for matter and forme; Chriſts Doctrine and Diſcipline, which ſet up, beare all manner of good fruit.

3. *Meanes*: Of Cauſes or Caſes of an equall conſequence, put on that which will firſt goe; the good workeman drives that naile that will firſt goe; till hee hath well faſtened his worke: ſo ſpiritually, * when an Architect hath ſet up divers bayes of building; or ſeverall poſts and beames; there falls out divers little roomes for cupboards or cloſets, or, &c. that could not be ſo well foreſeene. In mechanick arts oft times one piece occaſioneth another; be alwayes doing, building of the *Church*, according as God hath made you *Beſaleels*, or *Aholiabs*, or *Moſeſes*, and *Aarons*, or, &c. And after a while you ſhall ſee your way better to goe on; and at laſt God will give you an eternall habitation in the heavens: and even ſo be it to all that love *Sion*, *Amen*.

* *Ezra* 9. 8. *Eccl.* 12. 11.

FINIS.



Strange and Miraculous *NEWES* from

TVRKIE.

Sent to our *Engliſh* Ambaſſadour reſident at *Conſtantinople.*

Of a Woman which was ſeene in the Firmament with a Book in her hand at *Medina Talnabi* where *Mahomets* Tombe is.

Alſo ſeverall Viſions of Armed men appearing in the Ayre for one and twenty dayes together.

With a Propheticall interpretation made by a Mahumetan Prieſt, who loſt his life in the maintenance thereof.



LONDON,
Printed for *Hugh Perrey* neere *Ivy-Bridge* in the *Strand*,
June 13. 1642.

TVRK

LONDON.

A Strange Apparition or Vision seene to appeare at *Medina Talnabi* in *Arabia*, where *Mahomet* their great Prophet was buried.

THere came Newes to *Constantinople* of a strange Apparition or Vision, which was seene at *Medina Talnabi* in *Arabia*, whereas *Mahomet* their great Prophet was buried: To visit whose Tombe the *Turkes* vse to goe in Pilgrimage, but they must first goe to *Mecha*, which is some few dayes Journey off, and there they take a ticket from the Grand Seigiours Beglerbeg, else they are not allowed to goe to Medina.

This Vision continued three weekes together, which terrified the whole Country, for that no man could discover the truth thereof.

About the 20. of *September*, there fell so great a Tempest, and so feare full a Thunder about midnight, as the Heavens were darkned, and those

that were awake were almost distracted, but the vapours being dispersed, and the Element cleere, the People might read in Arabian Characters, these words in the Firmament, *O why will you believe in Lies*, betweene two and three in the morning, there was seene a woman in white, compassed about with the Sun, having a chearfull countenance, holding in her hand a Book, comming from the Northeast, opposite against her were Armies of *Turkes*, *Persians*, *Arabians*, and other *Mahometans*, ranged in order of Battaile, and ready to charge her, but shee kept her standing, and onely opened the Booke, at the sight whereof the Armies fled, and presently all the Lamps about *Mahomets* Tombe went out, for as soone as ever the Vision vanished (which was commonly an houre before Sunne rising) a murmuring Wind was heard, whereunto they imputed the extinguishing of the Lamps. The antient Pilgrims of Mahomets Race, who after they have visited this place, never use to cut their haire, were much amazed, for that they could not conceive the meaning of this Vision, onely one of the *Dervices*, which is a strict religious Order among the *Turkes*, like unto the Cappuchins amongst the Papists, and live in contemplation, stepped up very boldly and made a Speech unto the Company which incensed them much against him, so as the poore Priest for his plain dealing lost his life, as you shall hereafter heare.

The

The *Dervice* Speech unto the *Turkes*.

THe *Dervice* his Speech was this: *That the World had never but three true Religions, every one of which had a Prophet: first, God chose the Iewes, and did miracles for them in Egypt, and brought them forth by their Prophet* Moses, *who prescribed them a Law, wherein he would have maintained them if they had not been obstinate and Rebellious, and fallen to Idolatry: whereupon he gave them over, and scattered them upon the face of the Earth. Then presently he raised a new Prophet who taught the Christian Religion. This good man the Iewes condemned and crucified for a seducer of the people, not moved with the Piety of his life, his great Miracles nor his Doctrine. Yea after his death, the Preaching of a few Fishermen did so move the hearts of men, as the greatest Monarches of the World bowed to his very title, and yealded to the commands of his Ministers. But it seemes they grew as corrupt as the Iewes, their Church being dismembred with the distinction of the* East *and* West, *committing Idolatry againe by setting up of Images, with many other idle Ceremonies, besides the corruption of their lives, so as God was weary of them too, and not onely sent Divisions among them, but forsooke them, dispossessing them of their chiefest Cities,* Jerusalem *and* Constantinople.

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Yet God is ſtill the governour of the World, and provides himſelfe of another Prophet and People, rayſing our great Prophet Mahomet, *and giving way to our Nation, ſo as no doubt we ſhall be happy forever, if we can ſerve this God aright, and take example by the fall of others, but alas, I tremble to ſpeake it, we have erred in every point, and wilfully broken our firſt Inſtitutions, ſo as God hath manifeſted his wrath by evident ſignes and tokens, keeping our Prophet from us who prefixed a time to returne with all happineſſe to his People, ſoe there is now forty yeares paſt by our accompt, wherefore this ſtrange and fearefull viſion is a prediction of ſome great troubles and alterations, for either the opening this Booke in the womans hand, doth foretell our falling away from the firſt intent of our Law, wherein theſe armed men, departed as confounded with the guilt of their owne Conſciences, or elſe it ſignifies ſome other Booke, wherein we have not yet read, and againſt which no power ſhall prevaile, ſo as I feare our Religion will be corrupt, and our Prophet an impoſter, and then this* Chriſt, *whom they talke of ſhall ſhine like the Sunne, and ſet up his name everlaſtingly.*

Hitherto the Company were ſilent, but hearing him ſpeake ſo boldly, they charged him with *Blaſphemy*, and knowing their Law, which makes all blaſphemy capitall, they preſently condemned him, and having the *Beglerbegs* conſent, and warrant to the ſame purpoſe, they immediately put him to death.

As their rage againſt him was violent, ſo their execution was extraordinary, for they neither cut off his head, nor ſtrangled him, as they uſually doe to malefactors, but they tortured him by degrees, for ſtripping him firſt naked, they gave him a hundred blowes on the ſoles of his feet with a flat Cudgell, untill the blood iſſued forth, the poore Prieſt crying continually on the Woman that opened the Booke. After which they tooke a Bulls pizzell and beat all his body untill the ſinewes crack't, and in the end they layd him upon a Wheele, and with an Indian Sword made of Sinewes, they brake his bones to pieces, the poore man crying to the laſt gaſpe, *O thou Woman with the Booke ſave me*, and ſo he dyed. At which time there was a feareſull Tempeſt.

Whereupon the Beglerbeg ſent certaine Saphies to the Port of *Sidon* to imbarke for *Conſtantinople* to the end they might advertiſe the Emperour of theſe Tydings.

FINIS.

As their rage against him was violent, so their execution was extraordinary, for they notice cut off his head, or hanged him, as they usually doe to malefactors, but they reserved him by degrees, for heaping him first with, they pull him about blows on the lock of his face with a flat Cudgell, until the blood issue forth, the poore Priest crying constantly on the Virgin that ouerred the Bridge. After which they tooke a Bull, pizzell and beat all his body until the sinewes crack'd, and in the end they layd him upon a Wrecke, and with an Indian Sword made of Stone, they brake his bones to pieces, the poore man crying to the last gaspe. O thou Virgin and the Babe in my armes, and so he died. At which time there was a feareful Tempest.

Whereupon the People beg'd two certaine Sophies to the Port of Sidon to imbarke for Constantinople to the end they might advertise the Emperour of their Tydings.

FINIS.

A SERMON

Lately Preached

AT COVRT,

Before His *MAJESTY*,

In Ordinary Attendance:

BY

VVILLIAM PETERSON, *D. D.*

And DEANE of EXETER.

Chaplaine to His Majesty.

LONDON,

Printed for *Nath: Butter*. 1642.

A SERMON

Preached before

His MAJESTIE.

JAMES Chap. 5. ver. 13.

Is any amongſt you afflicted? let him pray: Is any merry? let him ſing Pſalmes.

HEre have we a double Queſtion propounded, with a double Anſwer; a Direction both for proſperity and adverſity; for the mourning weede, and the wedding Garment; *Pray* and *Sing*. Firſt, *Is any one afflicted? let him pray*; here is a reſtorative againſt ſadneſſe. Secondly, *Is any merry*, becauſe of Peace within his walls, or plenteouſneſſe within his Palaces, or becauſe his corne and his oyle is increaſed? *let him ſing*; here is a preſervative to continue theſe Bleſſings.

The firſt Propoſition it is of affliction, a theame moſt ſuitable with theſe ſad and diſcontented times, and therefore I meane to make it the onely ſubject of my enſuing diſcourſe.

We finde the Propoſition to be indefinite, no perſon appointed, no time defined, no place enjoyned, but it concernes all men, at all times, and in all places, whoſoever, howſoever, whenſoever, and whereſoever afflicted he muſt pray.

Firſt, whoſoever, the poore as well as the rich, and the rich as well as the poore, for whilſt we are in this world, we are all ſubject to ſundrie imperfections, griefes of body, defects of minde, our bodies being the Anvils of paine and diſeaſes, and our mindes the hives of unnumbred cares; yea, what dangers at any time are imminent, and what evils at this preſent hang over our heads, God himſelfe doth know and not we. We ſee by daily experience, that thoſe calamities may be neereſt at hand, readieſt to breake in ſuddainly upon us, which we in regard of time and circumſtance may imagine to be fartheſt off, for our whole life it is nothing elſe but a mixture of good and evill; and joy and ſorrow in this life are ſo woven one within the other, that (ſaith *Plato*) to looke for one without the other, were to aime at things impoſſible; for as impoſſible is it in this life to have an eſtate without all trouble, as to have a faire day without ſome clouds: So that this preſent life of ours, it is nothing elſe, but the beginning and end of a Tragedie, a purſuit of many miſeries, inchained one within another

other. One cries out *My belly my belly*, with the Prophet; another *My ſonne my ſonne*, with *David*; another *My father my father*, with *Eliſha*; Every childe of God hath ſome complaint or other to make his cheekes wet, and his heart heavie. *Eſay* had *ſerram*, Chriſt himſelfe had *crucem*, *John* Baptiſt *ſecurim*, and *Stephen lapidem*; *hæc eſt conditio veritatis.* The Sodomites make *Lot* their Tabret, and the wicked make ſongs on *David*; Chriſt he doth not broach his beſt wine firſt for his Diſciples, but tells them plainly, that they muſt firſt drinke of thoſe bitter waters of Marah, before they can drinke of that ever-living well, of which whoſoever drinkes ſhall never thirſt more. For as gold (that moſt valued and reſtorative metall) paſſeth ſeven times the flame, before his purification be accompliſhed; ſo it is the will of that unconfined Spirit, that all thoſe that he highly prizeth, ſhould ſeventy ſeven times enter the hot furnace of affliction, that ſo they may be purified and made cleane from the filth of ſinne: And thus we ſee how our pilgrimage here on earth, is like Iſraels journey through the wilderneſſe, ſometimes fiery ſerpents, ſometimes want of water, ſometime enemies doe oppreſſe us. It is like the paſſage through the red Sea, we have the waters on the right hand, and the waters on the left hand, and therefore we had neede to ſtand upon our guard to *watch and pray leſt we fall into temptation.* Let us not then neglect this happie means of our deliverance, both from preſent and approaching evills, but let us with all

fervencie and humility, poure out our Prayers and Supplications unto God, to desire him to divert those heavie judgements, which at this present seeme to threaten our danger in great proportion, and that he would be pleased to put a period to all those untimely differences and discordances now amongst us, that so this little Island of ours which stands divided from all the world, may by this happie conjunction, live in peace and unity within it selfe. And thus for the generality of the person, All of us are subject to divers inconveniencies, and therefore all must pray.

Now follows the second circumstance, Howsoever afflicted we must pray: howsoever, either for manner or for measure. First, for manner, howsoever afflicted, either in soule or body, either with sickneſſe or poverty, either for want of any good thing, or the repulse of any bad thing, here is thy remedy, *pray*, either for affliction happened, or that will happen: Is there any good that thou desireſt? Call to God: Is there any evill thou deteſteſt? Pray against it; whether it be *malum pœnæ*; or *malum culpæ*: Doth any evill of sinne trouble thee? Call to God: Doth any evill of punishment vexe thee; either corporall or spirituall? He can helpe thee, either in turning it away before it come, or removing it already come, or else in lessening or extenuating it. *Cum duplicantur lateres, tum venit Moses*, when the Israelites burdens were greateſt, then came Moses to help them; and when the righteous mans case is most dangerous, then stands God most readie to support

port him. And thus for the manner of our afflictions, Howſoever afflicted we muſt pray.

Secondly, for the meaſure of our affliction; Howſoever likewiſe afflicted we muſt pray: We muſt not complaine that our affliction is greater then wee can ſuſtaine, for every one ſhall have a burden according as he can beare, *Veniſon for ſick Iſaac, Gen.* 27. *Milke for young babes,* 1 *Cor.* 3. *Herbs for the weake, Rom.* 14. *And ſtrong meate for men of age; the bruiſed reede God will not breake, and the ſmoaking flax he will not quench.* The righteous muſt expect a greater tryall then another, becauſe God hath given him a greater meaſure of faith then other. For as a workeman when he eſpies a ſtrong piece of timber, he makes uſe of it, and puts it to be the underpropper of the houſe or palace he hath to build; but as for other pieces that are crackt, and able to ſupport no weight, he paints them over, and placeth them onely for ornament and ſhew: So the Founder of this faire fabrique, when he findes a ſoule able to undergoe and undertake things of weight, he layes as heavie a burden upon it, as it is able to ſtand under, but as for ſofter ſpirits, he lets them lye idle, as not being able to ſupport any thing for him, nor yet of ſtrength ſufficient to doe him any acceptable ſervice. Admit I could ſay, that I knew nothing at all in my conſcience whereby I ſhould deſerve any affliction, calumnie, or diſgrace to fall upon me, ſhall I therefore preſently murmur and repine, and call Gods Juſtice into queſtion? ſurely no, I will rather lay my hand

upon my mouth, and attend with patience the farther manifeſtation of his good will and pleaſure. It may be theſe troubles that are falne upon us are ſent of God, for the exerciſe of our humility: This I am ſure, that *all things worke together for the beſt to them that feare God*: For as it is in faces, if you examine them part by part, you may perhaps not finde one good face amongſt them all, but exceptions may be taken either at the breadth, or narrowneſſe of the forehead, or elſe at the colour, or dimneſſe of the eye, or elſe at the ſharpneſſe of the chin, or the length of the noſe, or thinneſſe of the lip; But take all theſe parts together, and they may doe very well, and helpe to make up a ſeemely and well-compoſed countenance: ſo in thoſe things which are ſent unto us of God, if we examine them ſeverally, part by part, we may perhaps finde juſt matter of complaint, and thinke that there may be diſorder and injuſtice in the things of God; but if we take them all together, we ſhal find the compoſition admirable, and of excellent uſe and benefit unto us, and we ſhall ſee, that God neither effectually worketh nor permiſſively ſuffereth any thing to be done unto the righteous, but onely for their good, and their amendment, and therefore to murmure or repine againſt God, or to expoſtulate and aske the queſtion, why God doth afflict one man more ſeverely then another; thou maiſt with as much reaſon move the queſtion, why God loves one man better then another: Tell me why the Phyſitian preſcribes thee a greater proportion of Rubarbe

Rubarbe then another, becauſe he doth experimentally finde that ſuch a one will be moved more with one dram, then thou canſt be with three. Some man is ſooner moved of God by the loſſe of his crop of corne, then another by the burning of his houſe, by the loſſe of his wife and children. For though the conſciences of ſome be ſuch, as oile and butter may ſupple them, yet the moſt part are ſo over-grown with hardneſſe, as they require ſtrong and potent corraſives to make an entrance into them. And thus for the manner and meaſure of our afflictions, howſoever afflicted we muſt pray.

Now follows the third circumſtance, Whenſoever afflicted we muſt pray: whenſoever, that is, ſo oft as we are afflicted, ſo ſoone as wee are afflicted, aud ſo long as we are afflicted.

Firſt, ſo oft as we are afflicted, for *Gods wayes are not like wans wayes:* If a beggar come once or twice to our doores, we may perhaps be ſo charitable, as to relieve him and give him almes; but if he hant our houſe, we withdraw our bounty, and give no longer: But God is alwayes ready to beſtow his bleſſings, (ſaith Saint *Auguſtine*) but that the perverſeneſſe of man doth hinder. *O Jeruſalem, Jeruſalem*, doe thou beare witneſſe, *how often would Chriſt have gathered together thy children, as a hen gathereth her chickens under her wings, but thou wouldeſt not? For as a father pitties his onely ſonne* (ſaith *David*) *ſo God ſhews compaſſion on thoſe that love and call upon him.* Yea, Gods love is ſo great, that nothing can be com-

compared with it; for what love ſhall I compare unto his love? the love of a woman? It is great indeed, but yet the love of *Jonathan* to *David* is greater then it: To the love of a mother? Here is a greater degree then the former; but yet this is not ſo certaine and infallible as Gods love. *Can a mother forget her childe, and not have compaſſion on the ſonne of her wombe?* as ſome may be, yea ſome we know have beene ſo unnaturall, *yet will not I forget thee,* ſaith God to his diſconſolate and afflicted Sion. And therefore untill you finde whom ye may compare with God, you ſhall never finde any love to be compared with his love; for as it is in it ſelfe without beginning, ſo it is towards all others without ending; and though *his mercie be above all his workes*, yet it doth proſtrate it ſelfe to the leaſt of his workes: yea, ſo great is the love of God to mankinde, that I remember ſome of the Schoolemen make it one of their curious queſtions, Whether the love of God to the world, or his love to his onely Son bee greateſt. I finde him in holy Scriptures ſometimes compared to a Father, ſometimes to a Mother, ſometimes to a friend, ſometimes to a husband, that ſo by theſe familiar ſpeeches, we might aſpire unto ſome ſenſe and knowledge of his indulgent and compaſſionate nature. He is *Pater amoris*, (ſaith Saint *Jerome*) and will helpe; and he is *Pater poteſtatis*, and can helpe us. Faint not then under any temptation or trouble, but howſoever afflicted either in ſoule or body, either with ſickneſſe or poverty, or any other calamitie whatſoever

ever, if thou poureſt out thy Prayers and ſupplications unto God, it is his owne promiſe that hee will heare thee; for as the *oile did not ceaſe untill they wanted veſſels to receive it*, 2 *Kings* 4. ſo there is no end of Gods mercies towards us till we want faith to apprehend it. Say not then deſperately with *Cain*, that *thy ſin is greater then can be forgiven*, for no ſinne is ſo great but God can, ſuch is his power, and God will, ſuch is his goodneſſe, forgive the ſame. It is not ſimply thy ſin committed, but thy impenitencie added unto thy ſinne, that makes it irremiſſible in event. Haſt thou beene an Idolater? ſo was *Manaſſes*: haſt thou beene lewde of thy body? ſo was *David*; haſt thou been overtaken with wine? ſo was *Noah*; haſt thou denyed thy Lord and Maſter? ſo did *Peter*; haſt thou perſecuted him in his members? ſo did *Paul*: All theſe obtained pardon by prayer and humiliation; they could pleade nothing elſe but mercie, and this mayſt thou plead as well as they. Let us then poſſeſſe our ſouls not in patience only, but in comfort, and ſo oft as we are afflicted let us pray.

Secondly, ſo ſoone as we are afflicted we muſt pray. Thou muſt not put off thy prayers and devotions unto Almighty God, upon the accompt of many dayes, leſt with that fooliſh rich man thy ſoule be fetcht away this night. Thy body is now ſtrong and lively, truſt it not too far. *Memento, mare vertitur*; the tide may ſoone turn a ſhip, (ſaith *Seneca*) may play upon the Sea with a faire gale, and yet be drownd the ſame day; for a day, an hower, a moneth is enough to overcome thoſe

things that ſeeme to have beene founded and rooted in Adamant. Let our ſoules bee dreſſed then, like the Lampe of the Tabernacle, at leaſt twice a day, that is, every morning and every evening with prayer and humiliation, and let us account that day wherein we have neglected either Gods Word or Prayer, to be unhappy; for how can I anſwer ſuch ſtrange neglect, when God ſhall be ſo neere me as within me, *about my paths*, and *about my bed*, (ſaith *David*) if in a whole day I doe not ſo much as once ſpeak to him, or he to me? But the reaſon why oftentimes we defer our prayers, is, becauſe we are afraid leſt God ſhould heare our prayers too ſoone; for there are none of us but are wedded to ſome one beloved ſin or other we are loth to part with; we keep it cloſe within us, as a child doth ſugar (ſaith *Solomon*) under his tongue, and ſwallow it down by little and little. Thus Saint *Auguſtine* (before his converſion) prayed to God for chaſtitie; but yet as he writes of himſelf in his Confeſſions, he was afraid leſt God ſhould heare his prayer too ſoone, deſirous to have his luſt yet a little better ſatisfied before it was quite extinguiſhed. And this is the condition of us all; With the Samaritans we could be content to ſerve God, ſo as we might our Images too: We are loth to make an integrall ſeparation of our ſelves from our ſins, ſaying with *Naaman* the Syrian, *God be mercifull unto me when I goe into the houſe of Rimmon.* Thus *Lot*, though armed againſt the ſin of Sodome, yet unarmed againſt another ſin. Thus *Herod*, though in other

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matters he could heare *John Baptiſt* willingly; yet *look thou ſpeak not of Herodias:* But thus to give cloſe and ſecret entertainment to theſe forbidden gueſts, is a matter of dangerous conſequence; for it is in ſin, as *Tacitus* tels it is in Treaſon, *Qui deliberant, deſciverunt*, To admit any the modeſteſt termes of parley with Gods enemies, is utterly to forſake him. Whilſt it is called *to day*, then let us embrace ſalvation; for there is nothing more dangerous then delay: Nay cuſtome of ſinning will ſo endeare thee unto ſin, that it will be death to part with it; like a ſoft and gentle poiſon, the venome whereof being inſenſibly pernitious, worketh death, and yet is never felt working. Put not off thy devotions then as *Fælix* did *Paul*, *Goe thy wayes for this time, at a more convenient time I will ſend for thee*; or as *Cato* did the learning of the Greeke tongue, till ſeventy yeers old, but as in the corporall, ſo in the ſpirituall diſeaſe of our ſoules, let us uſe prevention, and ſo ſoone as we are afflicted let us pray.

Thirdly, ſo long as we are afflicted we muſt pray. We muſt reſolve with holy *Job*, though the Lord ſhould kill me, yet would I wait on his leiſure. Admit thou finde not preſently helpe, in thy firſt or ſecond vexation or trouble, yet we muſt learne to ſtrengthen our faith by that experience we have had heretofore of Gods goodneſſe towards us, by thoſe things wee have knowne performed: let us learne to hope for thoſe things that are promiſed. Doe I for my owne particular acknowledge to have received much,

why, let that make me certaine to receive more. *Habenti dabitur*, to him that hath, more ſhall be given. When I doubt what I ſhall have, let mee ſearch what I have had at the hands of God; Let me make this reckoning, that the benefits he hath beſtowed, are bills obligatory, and ſufficient ſureties, that he will further his preſent mercie, and it is ſtill a warrant of his future love, becauſe *Whom he loveth, he loveth unto the end.* *Abraham*, we know, as he did multiply petition upon petition, ſo ſtill he got more advantage at the hands of God. At firſt Gods promiſe was to *ſpare Sodome for fifty righteous mens ſake*, at laſt hee brought him from fifty unto ten: *Moſes* muſt not be wearie in lifting up his hands, nor we in making our Prayers and ſupplications unto God. *Naaman*, we know, did *waſh ſeven times in Jordan before he was cleanſed*; and ſhall we think then with the men of *Bethulia* to wait but five dayes onely, and then give over? No, but as we muſt pray ſo ſoone as we can, ſo we muſt pray as long as we can; The firſt will croſſe the devils *nimis cito*, and the other his *nimis ſero*; We muſt not then give over at the firſt encounter, but we muſt ſolicite God againe and again, and the ſixt time. And ſo ſo long as we are afflicted we muſt pray.

Now followes the laſt circumſtance, Whereſoever afflicted we muſt pray. *Peter* muſt not deny his Maſter in the High Prieſts hall, nor the Eunuch forget him in the Chariot, nor *Paul* and *Silas*, though in place of deſpaire, nor *Jonas* in the Whales belly, nor *Daniel* in the Lions den, but every

every where we muſt pray. The places Chriſt moſt frequented for Prayer, we reade they were theſe foure: *In Templo, in Deſerto, in Horto, in Crucem.* From whence I will gather theſe eſpeciall Concluſions how to pray: Firſt, *in Templo*, publiquely in the Church, in the midſt of the congregation: For albeit the true worſhip of God be to God in it ſelfe acceptable, whereſoever it be, who regardeth not ſo much in what place, as with what affection he is ſerved; yet notwithſtanding the majeſty and holineſſe of the place where God is worſhipped, hath (in regard of us) great vertue, force and efficacie, in that it ſerveth as a ſenſible help to ſtir up devotion, and in this regard, no doubt, bettereth our beſt and holyeſt actions thereby. And therefore although I exhort every where to worſhip God, yet me thinks there is no exhortation ſo fit as that of *David, O worſhip the Lord in the beauty of holineſſe, Pſ.* 39. for every place is not ſo fit for Divine Service: *Te ſhall ſeek the place that the Lord ſhall chooſe, and thither ſhall ye bring your burnt offerings and ſacrifices, and eate before the Lord, Deut.* 12.5,6. *Moſes* built a Tabernacle for God, and *Solomon* built a Temple; God muſt have his Synagogue, his Temple, where he may be called on; and of that place it may be ſaid, as *Jacob* ſpake of the place where he ſlept, *God is in this place.* And yet I would not have you think, that I doe confine God in a circle; *God dwels not in Temples made with hands*; *Templum Domini* will not ſerve the turne, unleſſe *Dominus Templi* be there: For God as hee is

not προσωπολήπτης, a respecter of persons; no more he is not τοπολήπτης, a respecter of places; but as it was said, where *Helen* is, there is *Troy*, and where the Emperour, there Rome; so where but two are gathered together in his name, there he will make the third; for Gods eares are open in all places; *Moses* in the midst of the sea, *Job* on the dunghill, *Jeremy* in the mire, the three children in the fiery furnace calling to God, were heard, as Saint *Basil* noteth; And yet notwithstanding we must account his house of Prayer his especiall place of service; and therefore *Chrysostome* and some other of the gravest Fathers did plainly teach, that the house of Prayer it was a Court beautified with the presence of celestiall powers: there we pray, we sound forth hymnes unto God, having the Angels themselves intermingled as our associates; and that with reference thereunto, it is that the Apostle doth require so much decencie to be had in the Church of God, for the *Angels* sake, 1 *Cor.* 11. And therefore they which forsake the Temple of God, and betake themselves to private conventicles and meetings, truly they may have zeale, but not according to knowledge, whose experience hath not found what confusion of Order, and breach of that sacred bond of Peace, is caused by these private meetings; how they have rent the body of the Church into divers parts, and divided the people into divers sects; how they have taught the Sheep to despise their Pastors, and alienated the Pastors from the love of their flocks. To declaim against

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the ſwarme of evils iſſuing of private Conventicles, is an eaſie labour. I wiſh rather I could preſcribe effectually a remedy, whereby a ſore ſo dangerous might be cured: For certainly, if ſome ſpeedie courſe bee not taken to ſuppreſſe this growing miſchiefe, it may be feared, that in ſome ſhort time, God will be turned out of Churches into barnes, and private houſes, and from thence again, into the fields and Mountains, and under the hedges. This I am ſure, that theſe unlawfull meetings, have occaſioned ſuch altercations, and diſputings in points of Doctrine and Government, that I thinke there is not greater varietie of faces, then there is of fancies and opinions in points of Religion now amongſt us; nay, I thinke there were never ſomany Sects and Schiſmes amongſt the ancient Philoſophhrs, as is to be found in this little Iſland of ours, amongſt us Chriſtians, every contentious and ignorant perſon, cloathing his fancie with the Spirit of God, and his imagination with the gift of Revelation; ſo as when the truth which is but one, ſhall by this meanes appeare unto the ſimple multitude no leſſe variable, then contrary to it ſelfe, the faith of men will ſoone die by degrees, and all Religion held but in ſcorne and contempt. But there are another ſort of men, which refuſe to communicate with us, and thoſe are ſeduced Recuſants; it is their idle boaſt, that their Religion hath built all our Churches: If it be ſo, the more is our griefe, that our Founders ſhould be like the carpenters of *Noahs* Arke, who building and preparing for others,

thers, refuſe to ſave themſelves in it when they have done. But let them urge their claime, and make a religious, conſcionable, and peaceable entrance; For what is wanting in our Churches, that Chriſtians would deſire to have? Here have wee Chriſt and him crucified; would they feede on on Chriſt? Behold, here in his Supper, his very body and blood, as he ordained it. If they can be *aquilæ* (ſaith Saint *Chryſoſtome*,) not *graculi*, Eagels to fly aloft, and not Jayes to ſeeke their foode on the ground. Here have we Baptiſme by water, and the Word, the Scriptures moſt uncorruptly publiſhed, the Law, the Goſpel, the ſame *Pater noſter* they brag off. What ſhould aile them then, but that they ſhould joyne with us in one accord, and ſing chearfully that heavenly *Hallelujah, Glory to God on high, peace on earth, good will towards men?* And thus you ſee how we muſt pray, *in Templo*, publiquely in the midſt of the congregation.

Secondly, we muſt pray likewiſe *in Deſerto*, privately. *When thou prayeſt*, ſaith Chriſt, *enter into thy chamber, and when thou haſt ſhut the doore, pray unto thy Father which is in ſecret.* Saint *Auguſtine*, I remember, expounds theſe words Allegorically: Enter into thy chamber, (ſaith hee) that is, into thine heart, and inhabit there, and become a fearfull witneſſe to thy ſelfe, of thine owne ſecret evills, and ſhut the doore, that is, cleanſe thine heart from all wicked and wandering cogitations, that may diſtract thy ſoule in her moſt retired meditations.

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But theſe words may be taken as well literally; for this holy and religious duty and ſervice towards God, concerneth us one way in that we are men, and another way as we are joyned as members of that viſible myſticall body which is the Church. As private men, then it is at our own choice, both for time, place, and forme, as the exigencie of our occaſions require in private; and he that doth not ſet apart ſome ſelect time of the day for the performance of this duty, is infinitely wanting to himſelfe, and careleſſe of his owne ſalvation. But as we doe performe this duty as members of a publique body, it muſt be publique, and this is thought by ſome ſo much worthier then the other, as a whole ſociety exceeds the worth of any one perſon. For every Prayer, (as conſidered ſingly and ſolely by it ſelfe,) it is like a little ſtick of juniper, that ſendsforth a ſmall perfume, but many of theſe together like a fagot, that ſends forth whole pillars of ſmoake, and therefore muſt needes make a farre ſweeter ſmell in the noſtrils of God.

Thirdly, thou muſt pray *in Horto*, in the Garden; that is, in the midſt of all thy pleaſures and delights; and not to be like the wild Aſſe, that never brayeth but when it wanteth fodder; or like the ungratefull Iſraelites, to forget God, whilſt thou ſitteſt by the fleſh-pots of Egypt; or like *Jobs* yong Hindes, that growing up, and waxing fat, goe forth, and never returne unto their dammes. For many there are, who never think on God, but when they finde themſelves in great

extremity and feare; like little children, (ſaith *Chryſoſtome*) who when they perceive any imminent danger, run preſently under the wing of the mother: But thus never to ſeeke after God, but when the crib or the whip ſhall conſtraine, is a bruitiſh ſervility. And certainly, it is greatly derogatorie from that which is moſt predominant in man, if we have not ſometimes a voluntary acceſſe unto God, all other inferiour conſiderations whatſoever laid aſide; and therefore as in our greateſt neceſſity we muſt beg for ſupply of thoſe things we want, ſo in our greateſt abundance and plenty we muſt pray for a continuance of thoſe wee have received, and never entertain a benefit at the hands of God without a thankfull acknowledgement of his liberality and goodneſſe, by whoſe providence it is enjoyed.

Fourthly, we muſt pray *in Cruce*, that is, in the time of affliction and perſecution: Many there are who can be content to pray, and are mindfull of God too, ſo long as they may ſtretch themſelves upon beds of Ivorie, and have all their hearts can wiſh; but if they be conſtrained to lie downe in the waves of ſorrow, if affliction doe aſſault, why then they are readie preſently to turne their backs, ſtarting aſide like a broken bow; but a true Chriſtian (ſaith Saint *Auguſtine*) he muſt be like a ſtone that is ſquare, that ſtands howſoever you turne it: he muſt not be like *Hezekiahs* ſunne to goe backward, nor like *Joſuahs* ſun to ſtand ſtill, but like *Davids* ſunne, who like a Bridegroome comes out of his chamber, and like a Gyant rejoyceth to runne his courſe; and though

though he walke through the valley of teares, yet no other reſolution muſt poſſeſſe his minde then this, *O my God thou art juſt, O my ſoule thou art happy.* The heathen man could teſt us, that afflictions they are *tributa vivendi*, the tributes of the living; and therefore we ought to beare them man-like and reſolvedly, and not as thoſe whining ſouldiers doe, *qui gementes ſequuntur Imperatorem*, but rather imbrace them as thoſe Virgins in *Euſebius* did their martyrdomes, running thereunto *tanquam ad nuptias*, as if they were to meet their Bridegroome: For the godly are purged indeede, but it is to be made the better: Is gold the worſe becauſe it is refined? or wheat becauſe it is fanned? the light would not be ſo acceptable, were it not for that uſuall intercourſe of darkneſſe. Too much honey doth turne to gall, and too much joy, even ſpirituall, may make us wantons: Thou mayeſt a while be toſſed up and down in this troubleſome world, like *Noahs* Ark, amongſt the waters, but yet the Lord will at length remember *Noah*, and then all theſe waters ſhall be abated. The *Romans* we know did never fight and triumph both in one place, their battails were commonly fought in *Africk* or in *Aſia*, but their place of triumph it was in *Rome*: ſo we muſt not looke to contend and receive a Crowne of victory both at once; our time of ſuffering is here in this world, our crowne of reward that comes hereafter: for when our ſoules immortall ſhall be once ſeparated from our mortall bodies, and diſpoſed of God, then comes beauty for

aſhes, oile of joy for mourning, garments of gladneſſe for this ſpirit of heavineſſe; ſo that the contemplation of this future happineſſe, muſt interpoſe it ſelfe betwixt us and our afflictions: and certainly the troubles and afflictions of this preſent life, are evermore mingled and allayed with many delights and comforts. Here we are *ſorrowing*, as Saint *Paul* ſpeakes, but *yet alwayes rejoycing*, 2 *Cor.* 6. For there is a Spirit of comfort within us, alwayes *helping our infirmities*: If we be buffeted or beaten for the Goſpel of Chriſt, then this Spirit tells us that it is *an honour to ſuffer for the name of Jeſus*: If poverty oppreſſe us, then the Spirit teacheth us to *be content with what we have*. What if *Benjamin* have a double portion? ſome others, worldly riches more then I? perhaps it is all the portion theſe men can hope for to inherit. What if I be made here on earth one of the leſſe honourable members of Chriſts body, the foot, and not the hand or the eye? it is ſufficient for me that I am a fellow heire with the nobleſt members of the body, and perhaps God will recompence this preſent want of mine hereafter with more abundant honour. If the death of ſome deare friend, the loſſe of thine office or eſtate, or any ſuch thing be thine affliction, why the Spirit is able to teach and inſtruct thee, that all things wee enjoy in this preſent life, they are but lent us, and therefore we muſt account of them all but as things borrowed from ſome friend or neighbour, who may call for them back againe at their pleaſure. Neither muſt it trouble

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us what inſtruments are uſed for the fetching home of theſe earthly commodities, whether fire or water, theeves or ſickneſſe, no more then if thy neighbour who hath lent thee a ſaw or a hatchet, or any other houſhold thing, ſhould appoint ſome fooliſh or diſhoneſt ſervant to bring it home again, and to re-mand it.

Let us learne then in all dutifull obedience to ſubmit our ſelves to Gods good will and pleaſure; For though our troubles be great and many, yet I have an aſſured confidence, that God will never ſuffer his ſtrength and ſpirit utterly to forſake us, or give us altogether over to the rage and madneſſe of thoſe that hate us. For this is Gods conſtant method of proceeding, he doth either protect and keep the righteous out of all calamities, or elſe if they fall upon him, he conducteth him ſafe through them, and permitteth them not to be miſeries; He either gives him honours, and promotions, and wealth, or elſe more benefit by wanting of them, then if he had them all at his owne will and pleaſure; he either filleth his houſe with plenty of all good things, or elſe makes him a ſallet of greene herbs, more ſweet then all the ſacrifices of the ungodly. Let us not then with the ungratefull Iſraelites, murmur againſt God for any affliction ſent unto us, for God knows whereof thou art made, he ſees how thy nature ſtands inclined. If thou ſhouldſt alwayes heare the ſweet tune of pleaſure and delight, as it were the melodie of *Nebuchadnezzars* inſtruments, perhaps thou wouldſt preſently fall downe and

worſhip this Babyloniſh Idol. The Prophet *David* was even at the point of cleane forgetting himſelfe, and ſo ſtraying from his right minde, but that *thy rod* (ſaith he) *hath been my ſupporter.* And the holy Apoſtle Saint *Paul,* if he had not had the corraſive of ſharp and bitter ſtrokes, his heart would have gone neer to have ſwolne with that great abundance of heavenly revelations; for we are prone by nature to forget our ſelves, and therefore we had need of ſome buffetings of Satan to make us reflect upon our owne weakneſſe. The children of Iſrael whilſt they lived in proſperity at home, would neither hearken nor obey; but being in baniſhment, and under captivity, then whilſt they ſate by the waters of *Babylon,* they could weep to *remember thee, O Sion.* For there is not any affliction, how ſhort ſoever, but doth more truly informe a mans underſtanding in a day, then all the grave ſpeeches, and ſubtileſt diſputations of the Philoſophers in a yeare; Then we begin to remember that there is a God, and that we our ſelves are but men; Then we admire no man, and deſpiſe no man, ſeeing by the condition of our owne frailty, that no man is ſo ſecured of his riches, his honours, his life, or his poſſeſſions, but that he may be deprived of theſe, or any of theſe, the very next day, or houre to come: for it is not the heighth or eminencie of place or meanes that can exempt us from caſualties or inconveniences. Tall men (we know) are as ſubject unto fevers, as men of lower ſtature; and great Empires and Kingdomes we ſee by wofull experience are as eaſily

eaſily diſturbed, as the State of pety Princes. For thoſe who are advanced to the higheſt pitch of honour, I cannot better compare then to the firſt letter of a Patent, or limb'd booke, which we know hath great and large flouriſhes, yet ſtill it is but a letter: So thoſe kind of men, they may have large flouriſhes, high and ſwelling Titles, great Honours and preferments, yet ſtill they are but men, mortall men, incident to every diſgrace, griefe and infirmity as well as others; and thus we ſee afflictions are the onely ſoveraign meanes to bring us to a right ſenſe and knowledge of our ſelves; and therefore whatſoever our condition or eſtate be, let us learne therewith to be content; for this world is a kind of ſtage-play, where there muſt be Actors of all ſorts; one man acts a King, another a Lord, a third a cripple, a fourth a beggar: Now one of theſe Actours am I, and therefore whatſoever part it ſhall pleaſe the great God of heaven and earth to aſſign me to repreſent, I muſt perform it with cheerfulneſſe and alacrity; If my lot be to act a beggar, or a cripple, whilſt another man acts a Prince or a Lord, why, the will of God be done, all my care ſhall be, to act my beggars or my cripples part, with the beſt grace and comlineſſe that I can; knowing that the change of fortune here on this great Theatre, is but like the change of garments on the leſſe; for when upon the one and upon the other every one weares but his owne skinne, the Players are all alike. And thus we ſee how we muſt pray, *in Cruce*, in the time of affli-

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ction and perſecution. And thus we finde this laſt circumſtance to be verified, that is, whereſoever afflicted we muſt pray.

But becauſe we may offend in doing thoſe things which we ought to doe, as the Scribes and Phariſees we know did offend in their Faſtings and Prayers, it will not be amiſſe, I think, to ſhew what Prayers muſt be avoided. They muſt be neither *temerariæ*, *timidæ*, nor *frigidæ*. Firſt, *temerariæ*, raſh or unadviſed prayers, either for matter or for manner. Firſt, for matter; we muſt not pray for thoſe things that are unlawfull; nay in thoſe things which are good and lawfull in themſelves, we muſt put a difference; for all Gods gifts I may not unfitly reduce to theſe two heads, either ſpirituall, which God propoſeth to us as the laſt end of our endeavours, or elſe temporall, which hee ſends unto us as means and helps, the better to ſtrengthen us in our weak endeavours. Now then in ſuing for theſe, we muſt pray diverſly; for in praying for temporall things, we muſt ask upon condition; but in praying for ſpirituall things, we muſt aske without exception. *Jacob* may pray for food and rayment, *Solomon* for wiſdome, *Job* for his children; but yet as it is *Jam.* 4. *If God will:* So that the clauſe which our Saviour in the Prayer of his Agonie did expreſſe, we in Petitions of like nature muſt ever imply, *Pater, ſi poſſibile eſt*, If it ſtand with thy good will and pleaſure: For oftentimes when we reflect only upon our ſelves, and our own inordinate appetites and deſires, we faſten upon God thoſe unſeaſonable offices which

pleaſe

pleaſe him not, and think oft times we crave fiſh, when indeed it proves a ſerpent. And therefore as it comes to paſſe in weighty and maſſie bodies, that they have certaine trepidations and waverings before they fixe and ſettle; ſo in all our Petitions and deſires for theſe temporall things, becauſe we may ſo eaſily erre, and be deceived, before we fixe and ſettle our reſolutions to beg this or that at the hands of God, we ſhould have certaine trepidations and waverings, and revolve againe and againe within our ſelves, whether the things we ask for may be allowable in the ſight of God. And thus we ſee for the matter of our prayers, it muſt not be raſh or unadviſed; we muſt not pray for thoſe things that are unlavvfull.

Secondly, for the manner of our Prayers, they muſt not be raſh neither, but upon due and mature deliberation; it being a thing monſtrous even in the courſe of nature, to have any thing conceived and borne both in one inſtant. Conſider but the irkeſome deformities and manifold confuſions, which are occaſioned by theſe endleſſe and ſenſeleſſe effuſions of indigeſted Prayers, ſo that the worthieſt part of our Chriſtian dutie towards God, is by this meanes oftentimes in moſt miſerable manner, both diſgraced and abuſed; for if ſpeaking to an earthly Prince, we utter nothing raſhly, but upon deliberate counſell and advice; how much more ought we to be careful, ſtanding in Gods preſence, in his Temple, the place where his honour dwelleth, and ſpeaking in the hearing of God, men, and Angels? and therefore they

cannot be excuſed, that ſo far abuſe the valuation of prayer, as if there were no difference betwixt praying and ſelling of Doves in the Temple, and inſtead of poliſhing the chiefe corner ſtone, dawbe it up with nothing elſe but filthy untempered morter; never framing their Prayers by meditation beforehand, but contriving them all on the ſuddain, expecting in the very inſtant that God ſhould miraculouſly (as to that widow of *Sarepta*) multiply their little oile for the diſcharge of ſo great a dutie. Hence it is that all ſet forme of Prayer, is almoſt brought cleane out of taſte, becauſe we make God like unto our ſelves, and judge him by our owne bellies, imagining that God doth loathe to have the ſame ſupplications often reiterated, even as we doe loathe to be every day fed without alteration or change of dyet; but if it be ſo, why then did God himſelfe leave unto his Prieſts the very ſpeech wherewith they were to bleſſe the people? *Num. 9.* Or why did our Lord and Saviour Jeſus Chriſt leave unto us a Prayer of his owne, whereby to frame all other Prayers with efficacie, yet without ſuperfluity of words? For in very deede, if our beſt and moſt conſiderate deſires, have ſome things in them to be pardoned, it muſt needes be held a moſt unreaſonable preſumption to thinke that raſh and unadviſed Prayers, can be meritorious or worthy to be rewarded. And therefore to except againſt ſet order and forme of Prayer, doth ſavour of much pride, and but little charity; for how many poore ſouls are there in the world, who not being able

able upon every occasion to frame Prayers anew for themselves, by this meanes should be abridged of all helps and comforts they might receive from others?

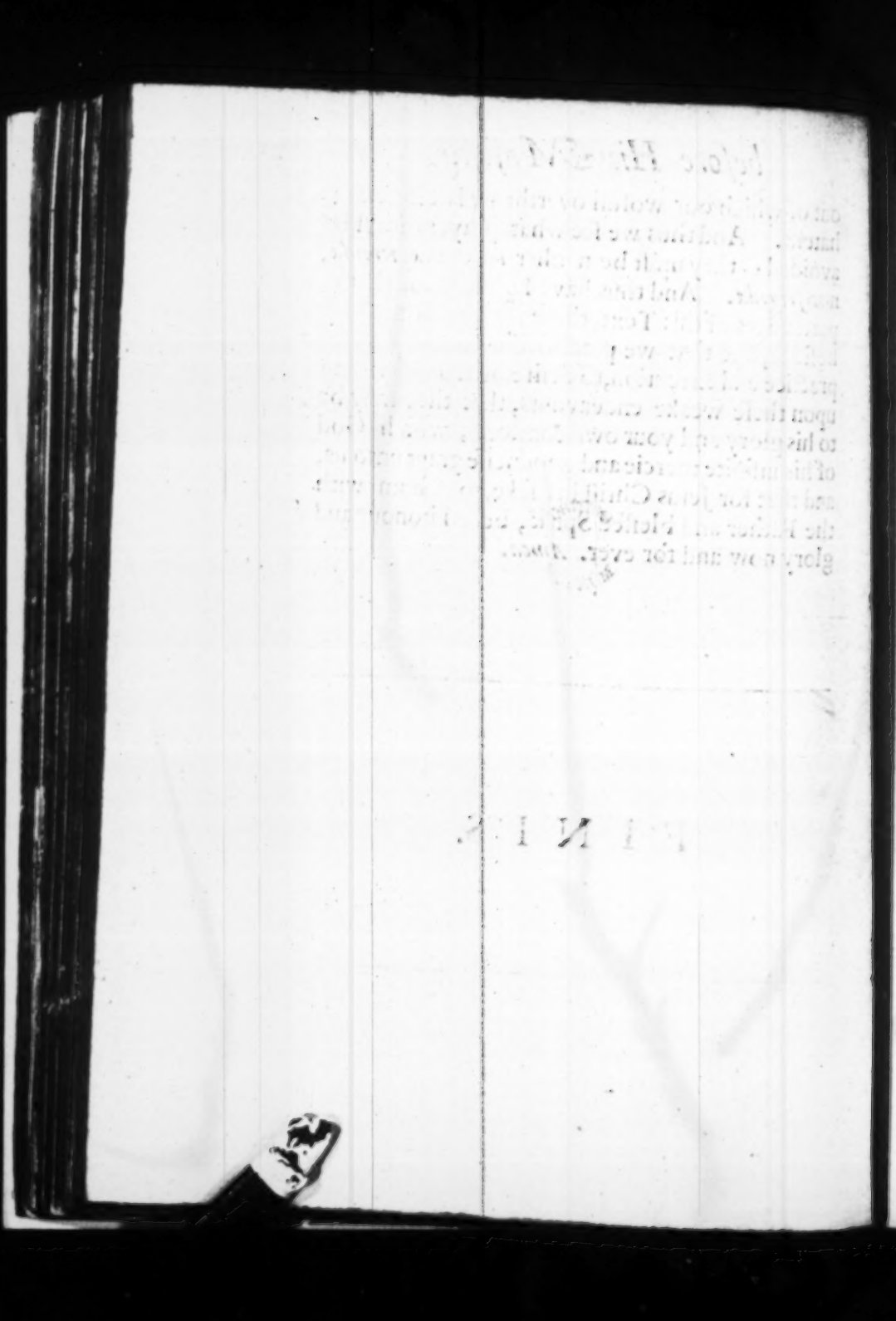
Secondly, our prayers they must not be *timidæ*, we must despaire nothing at all of Gods bounty, knowing his ability still the same to perfect his power in weakneſſe: For shall the hand of little *David*, (O thou most mighty) if a ravenous beare break into his fold, and steale away a sheep; or if a roaring Lion sallie out of his den, and rent away a lamb from him, be able to deliver them both from the mouth of the beare, and pawe of the Lyon, and shalt not thou be much more able to rescue the sheepe of thy fold, and the lambs of thy flock? surely yes, if *David* delivered his lambs from the pawe of the beare, thou deliveredst *David* from the mouth of the lion; if he loved his flock by which he lived, why then thou must needes love thine for whom thou dyedst; *sunt terq; quaterq; beati*, they are thrice and foure times happie, who make God their shield with *David*, and the Lord their sure defence with *Moses*, for he is able to defend them from the strongest enemy, and to give them victory in the day of battail.

Lastly, our prayers they must not be *frigidæ*, we must not pray coldly, but earnestly. If with *Hezekiah* we poure out our prayers unto God in the bitternesse of our hearts, then we shall be heard: but if we doe nothing but chatter like a swallow, and thinke to be heard through our vain

babling we much deceive our ſelves: For God regards not ſo much *verba dicentis*, as *corda orantis*; and therefore there were two faults which our Lord and Saviour himſelfe eſpecially reproved in prayer; the firſt when oſtentation cauſed it to be open; and the other when ſuperſtition made it to be long: The things which God regards is, how vertuous their minds are, and not how copious their tongues in prayer; how well they thinke, and not how long they ſpeake; for the words, be they never ſo few, may beget too many, when they benefit neither the ſpeaker nor the hearer: but he that ſpeaketh no more then edifieth, is undeſervedly reprehended; it is not *oratio* that prevaileth with God; but *oratio ſancti*: and therefore as *Pliny* makes mention of a certain precious ſtone, that hath many vertues in it, yet being put into a dead mans skull, loſeth all: So Prayer, though of it ſelfe very effectuall, yet comming from a dead heart, it helpes as little as the gate, the cripple, that was called beautifull. Be mercifull unto me O God, ſaith devout *Bernard*, for there I commit moſt ſinne, where I ſhould leaſt offend, in thy Temple, at thine Altar, even in thine owne preſence. When we poure out our Prayers and Supplications unto thee, we make it onely a matter of forme and cuſtome, we ſpeake with our lips, but our hearts are farre from thee; and thus we make a mockery of God, deſiring him to attend that which we our ſelves are not willing to attend; we turne that to poiſon, which might be our foode; we lay fooliſhly thoſe eggs,

out of which our wofull overthrow is afterwards hatcht. And thus we ſee what prayers muſt be avoided; they muſt be neither *temeraria*, *timida*, nor *frigida*. And thus have I gone through the particulars of this Text; there remaineth nothing beſides, but that we put this duty of prayer into practice and execution, to deſire of God a bleſſing upon theſe weake endeavours, that they may be to his glory and your own comfort, which God of his infinite mercie and goodneſſe grant unto us, and that for Jeſus Chriſt his ſake, to whom with the Father and bleſſed Spirit, be all honour and glory now and for ever. *Amen.*

FINIS.



A MOTION AGAINST Impriſonment,

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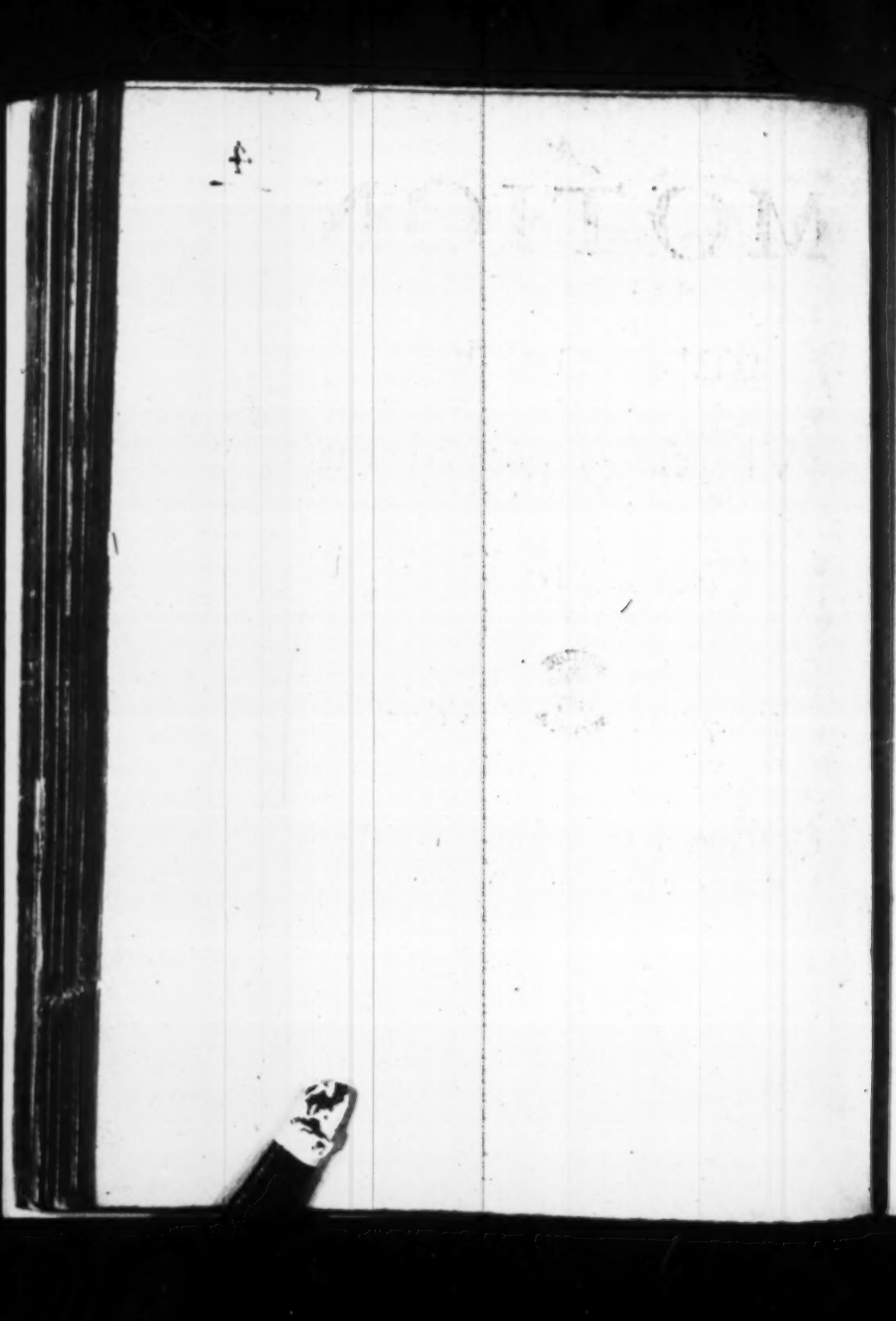
Wherein is proved that Impriſonment for debt is againſt the Goſpel, againſt the good of Church, and Common-wealth

MATTHEVV 18.29.

Have patience and I will pay thee all.

By *Thomas Grantham*, Maſter in Arts; Curate of *Eſton*, neere *Toceſter* in *Northampton-ſheire.*

PRINTED at London for *Francis Coules* 1642.



A Motion againſt Impriſonment.

AMongſt the great abuſes of this age, I have taken into Conſideration, that cruell, and inhumane & of impriſoning men for debt: and my harty wiſhes are: that this Tyrany may no longer raigne, for theſe reaſons.

Firſt it is againſt the law of God *Deu*: 24, 12 if the man be poore thou ſhalt not ſleepe with his pledge, in any cafe thou ſhalt deliver him the pledg againe, when the ſunne goeth downe, but impriſonment is a farr greater affliction, or torment, then keeping of a pledge, therfore if I ought not to doe the leſſer, I ought not to doe the greater, a man was bound by the law of God to lend his brother ſufficient for his need, although he was ſure to looſe it Deut: 15.7.8. and in the 9. verſe, It was ſinn unto him, if he did it not then how great ſinne ſhall it be: to deprive his Brother of all wayes to live by imprifoning of him?

Then every ſeaventh yeare was a yeare of releaſe a free forgiveneſſe of all debts *Deu* 15.1. then every fifteth yeare was a Iubile, every mans poſſeſſion returned to him againe *Leviticus* 25. 10. Gods law was full of mercy to the very ſtrangers that dwelt amongſt them *Deu*: 24.19. the loſt ſheafe was for the ſtranger, Fatherleſſe and widdow, then verſe the

20. of that Chapter the Olive tree was to be beaten but once, & the remnant to be left for the ſtranger, Father leſſe and widdow, and in the 24th verſe he was to do ſo when he gathred the grapes of his vineyard He that takes the nether milſtone, takes a mans life to pledge *Deut*: 24. 6. but he that impriſons a man takes not only the nether milſtone, but the upper, he takes away all courſes of liveing for a man, hath no wayes to grind or labour for his living then he was not to take the widdows rayment to pledge much leſſe her body *Deut*: 24. 27. Gods law is full of mercy, *Exodus* 22. 25. 29 27. and *Deut*. 15. 13. 14 15. and many other places.

Then this Tyranny of impriſonment is againſt the Goſpell, our ſaviour tells you *Mat*: 8. 32. how hee was vſed that tooke his fellow ſervant by the throat and caſt him into priſon, and in this laſt verſe he tells you his heavenly father will do ſo to thoſe who will not forgive their debtors, the Apoſtle ſaith *Romans* 13. 10. that love is the fulfilling of the law, and he gives there the reaſon becauſe it workes not ill to his neighbour, now how farr is that man from obeying Gods law that doth ſo great a hurt to his neighbour as to impriſon him, Saint *John* ſaith, *John* 1. 3. 17. how can the love of God dwell in that man who ſhutts vp his bowels of compaſſion from his needy Brother? but what ſhall we ſay of that man who is not only farr from reliveing his brother, but impriſons him and forces him to all neede and affliction, where hunger withers him, diſeaſes lick up his blood, and ſwarmes of care and trouble ſting him and torment him; Saint *Ambroſe* ſaith of the covetous

reous rich man, eo quem fames aliena vexauit, ipsum non pereret, occidisti. and *Cyprian* saith the like in his sermon *de Elemosinis* If any man starve at thy dore, or by thy meanes that is for want of thy assistance thou shalt answer for it, &c. The Diuine Theologicus Pillius *Damianus* calls them in his book *de pace eccle-sie*, the *pernitiall* diuines say, the altitude of a sinne is taken as it doth deprive or is distant from Charity, the further a sinne is from Charity, the greater it is, and what greater uncharitablenes can there be then to lay a man in prison, where he is deprived of wife, Children, Freinds, Trade, profession, where he is deprived of all manner of helpe or comfort.

Then it is against the good of Church and common-wealth, one man may be worth ten Thousand men, as the people said to *David* 2. *Samuel* 18. 3. such an one as *Ioseph* may be a Steward for a Kingdome, as *Elias* whose fiery spirit, consumes the false prophets, why should that fiery spirit be smothered and buried in a Cave. God himselfe calls him out twice 1. *Kings* 19. 10. 14. what dost thou heare *Elias*? what should *Iohn Baptist* to whom all *Iudea* came out and they of *Ierusalem* doe in a prison? what should *Michaiah* do in a prison who opposes all the false Prophets? *Paule* spake many languages, was effectuall in his preaching, he could make *Felix* tremble and *Agrippa* become halfe a Christian, but this man could beget but one *Onesimus* in his bonds, *Philemon* 10. whereas it he had beene at liberty, he might have begot Thousands as *Peter* did at one sermon.

Then it is against the good of a private family for how are the members greived, if the head ake.

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It is againſt the nature of man to be impriſoned his ſoule is *actus Corporis*, his mind is continually in action allwayes thinking of ſomthing never idle, his thoughts run ſwifter then the ſun in a Inperior orbe ready to overtake Eternity, ſome tranſlations reade that 5. verſe in 8. *Pſalme* thou haſt made him litle lower then God, not little lower then the Angels, but little lower then God, and *Eſtius* maintaines this tranſlation in his ſecond booke of his ſentences, the firſt diſtinction, the verſes following (ſaith hee) proue this tranſlation, thou haſt made him to have dominion of the workes of thy hands, thou haſt put all thinges in ſubiection under his feet the fowles of the Aire, Fiſhes of the Sea, for that he is ſaith *Eſtius Microtheos* a divine God, a little God, I have ſaid ye are Gods *Pſalme* 82. 6 and although man be not the higheſt God, yet he is the Image of the higheſt God and will any man ſetter him that carries ſuch an Image livery.

In ſom caſes the ſcripture doth approve a Priſon as for blaſphemy *Leviticus* 24. 12 for Sabath breaking *Numbers* 15. 14. for Davids Concubines that were defiled by *Abſolom* 2. *Samuel* 20. 3. and ſo we grant it for a ſeditious man for, a man that will make away him ſelfe, for a quarrellar, a prodigall, a Rover but for debt altogether unlawfull.

A good action produces a good effect. *Aquinas in prima ſecunde queſtione 18. Articulo 1. in corpore.* but this hath an ill effect as the ſtarving, pining, griving of his Neighbour.

And as in nature ſaith he what ſoever is deficient in generation is a fault, ſo in morality whatſoever cauſes thy Neighbour to be deficient is a fault.

Aquinas

Aquinas in his Secunda: *Secunda questione 69. Articulo* 3. saith every imprisonment must be in *Penam vel in Cautelam*, either for punishment or to make a man an example. Now for a man to say he will punish his debt or because he is not able to pay him and that he will make dice of his bones, is not Christianity.

Then it cannot be for a warning, or to make a man an example to others frō runing into debt, for what tradsman will say I will make this man an example for running into debt, I will make men take heed how they runn into my debt, that man would have little custom that should say thus, they rather protest they never arrested man, they will not doe a Gentleman that wrong, and thus they flatter men into their debts, if any man shall say I neither arrest him to punish him, nor to make him an example, but for my money I confesse thats allowed of, if he have money to pay, but if he have it not, tis Diabolicall, for divines doe hold that whatsoever is a mans owne is his neighbours in case of necessitie, *quo ad proprietatem* thine, *quo ad usum* thy Neighbours, if he want it tis his as well as thine, but he that imprisons instead of releife adds affliction.

Who can but greive to see a mans cattle looke leane like Pharoahs leane Kine, his Carts drive heavily like Pharoahs troopes, follow fast after him, and he ready to be drowned in a Sea of misery.

And if the voyce of Neighbours, a miserable and beggarly living, the want of meanes to put forth his children, proclaime a man insufficiant I say and have proved, it is super-Diabolicall to imprison this man.

But

But will some reply you dispute against the law, the law allowes imprisonment.

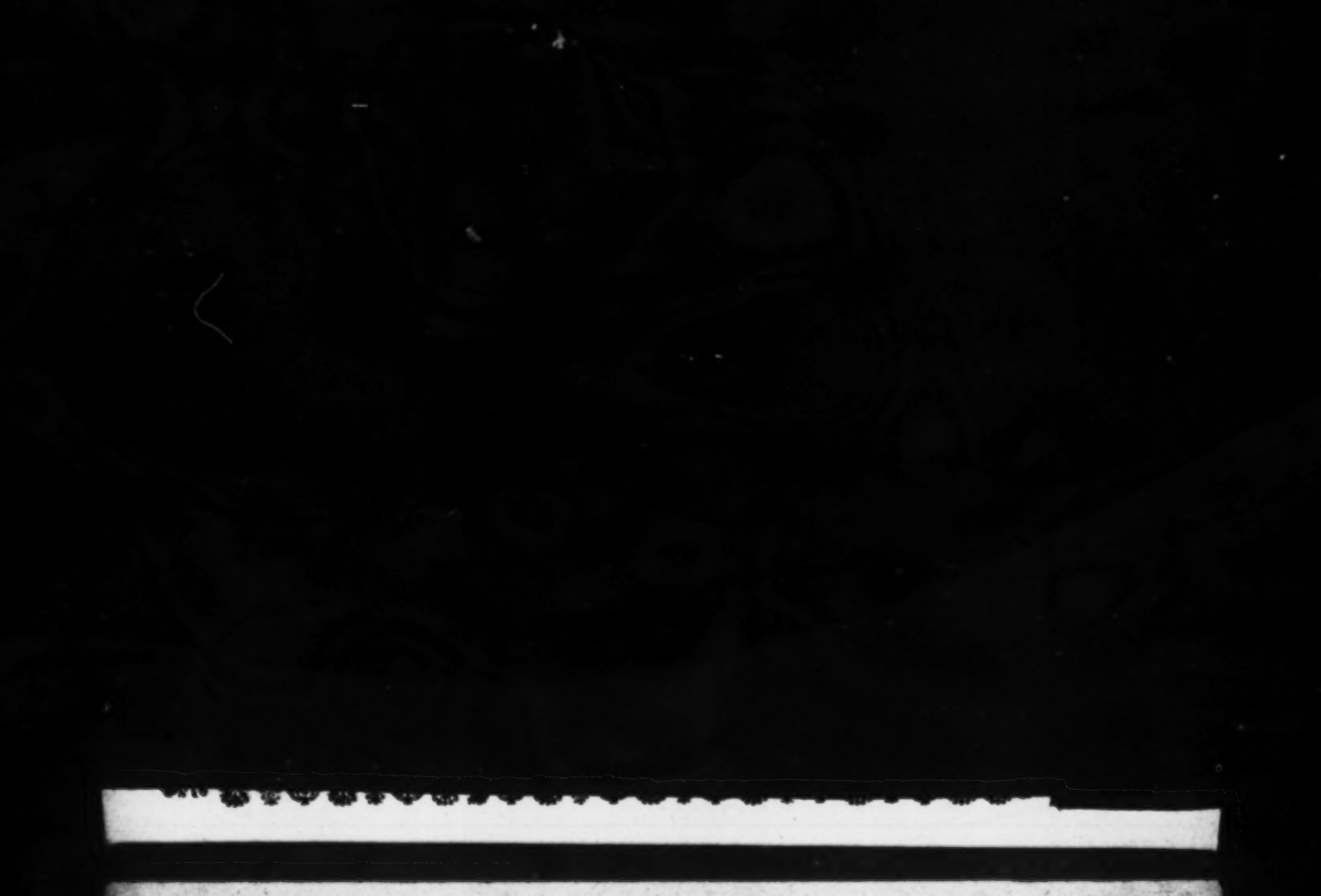
I answer the law supposes a man is able to pay and upon that ground does admit an imprisonment, but when a man is not able and hath neither able, nor willing freinds, he ought not to be imprisoned, for *Ratio est anima legis* saith Sir *Francis Bacon* reason is the soule of the law, and there is no reason, to imprison a man because he payed not when he is unable.

Then reason tells us *bona Corporis* are better then *bona fortunæ*, a mans body is of more value then his estate, and why should the better suffer for the worse, there is no Corrispondency.

I conclude all with this. Christ bids some goe into everlasting torments, because they did not feed him, when he was hungry, nor visit him in prison, and if this be the doome of those that would not give releise, what shall be the doome of those that have beene the cause of their brothers hungring, and starveing, and if he shall be cast into everlasting torments, who did not visit, surely his torments shall be great, who was the cause of casting men into prison.

And thus will I end this little treatise, which because of my great occasions, I have writ *Currente calamo*, for he that knowes me, knowes, it was as much for me to spare this little time, as it was for the Widdow of *Zarepta*, to spare *Elias* a Cake out of her little barrell of oyle 1. *Kinges* 17. 12. but rather then *Elias* should want, I have cast in this little mite.

FINIS





5

Certaine

PROPOSITIONS

OF K. England: & both Houses of Parliament

Both Houses of PARLIAMENT,

Concerning

The raising of Horse, Horsemen, and Arms, for the defence of the

KING,

And both Houses of Parliament.

Ordered by the House of Commons, That these Propositions be forthwith Printed and published.

10 Junii H: Elsynge Cler: Parl: D: Com'.

London, Printed for *Ioseph Hunscott*. 1642.

Containing

PROPOSITIONS

OF

Both Houses of Parliament,

Concerning

The raising of Horse, Foot,

FOR THE

KING.

And both Houses of Parliament.

Ordered by the House of Commons, That

London, Printed for Iohn Thomas. 1642.

WHereas it appears, That the King (ſeduced by wicked Councell) intends to make War againſt His Parliament, and in purſuance thereof, under pretence of a Guard for His Perſon, hath actually begun to leavy Forces both of Horſe and Foot, and ſent out Summons throughout the County of York, for the calling together of greater numbers, and ſome ill-affected Perſons have been employed in other parts, to raiſe Troops, under the colour of His Majeſties Service, making large offers of reward and preferment to ſuch as will come in; And that His Majeſty doth with a high and forcible hand, protect and keep away Delinquents, not permitting them to make their appearance, to anſwer ſuch Affronts and Injuries as have been by them offered unto the Parliament; and thoſe Meſſengers which have been ſent from the Houſes for them, have been abuſed, beaten, and impriſoned; ſo as the Orders of Parliament, which is the higheſt Court of Juſtice in this Kingdom, are not obeyed, and the Authority of it is altogether ſcorned and vilified; and ſuch perſons as ſtand well-affected to it, and declare themſelves ſenſible of theſe publike calamities, and of the violations of the Priviledges of Parliament, and common Liberty of the Subject, are baſted and injured by ſeverall ſorts of malignant men who are about the King, ſome whereof, under the

name of Cavaliers, without having reſpect to the Laws of the Land, or any fear, either of God or man, are ready to commit all manner of outrage and violence, which muſt needs tend to the diſſolution of this Government, the deſtroying of our Religion, Laws, and Liberty, and Propriety, all which will be expoſed to the malice and violence of ſuch deſperate perſons as muſt be employed in ſo horrid and unnaturall an act as the overthrowing of a Parliament by force, which is the ſupport and preſervation of them: All which being duly conſidered by the Lords and Commons, and how great an Obligation lies upon them in Honour, Conſcience, and Duty, according to the high truſt repoſed in them, to uſe all poſſible means in ſuch caſes, for the timely prevention of ſo great and irrecoverable evills, they have thought fit to publiſh their ſence and apprehenſion of this imminent danger, thereby to excite all well-affected perſons to contribute their beſt aſſiſtance, according to their ſolemn Vow and Proteſtation, to the Preparations neceſſary for the oppoſing and ſuppreſſing of the Traiterous attempts of theſe wicked and malignant Counſellors, who ſeek to engage the King in ſo dangerous and deſtructive an enterpriſe, and the whole Kingdome in a civill Warre, and deſtroy the Priviledges and Being of Parliaments; This recourſe to the good affections of thoſe that tender their Religion, and juſt Liberties, and the Enjoyment of the bleſſed fruits of this preſent Parliament, which were almoſt ready to be reaped, and are now as ready to be ruined by thoſe wicked hands, being the onely remedy left them, under God, and without which they are no longer able to preſerve themſelves, or thoſe by whom they are entruſted.

1. They

1. They the ſaid Lords and Commons do Declare, That whoſoever ſhall bring in any proportion of ready Money, or Plate, or ſhall underwrite to furniſh and maintain any number of Horſe, Horſemen, and Arms, for the preſervation of the publike Peace, and for the defence of the King, and both Houſes of Parliament from force and violence, and to uphold the Power and Priviledges of Parliament, according to his Proteſtation, it ſhall be held a good and acceptable ſervice to the Common-wealth, and a teſtimonie of his good affection to the Proteſtant Religion, the Laws, Liberties, and Peace of this Kingdom, and to the Parliament, and Priviledges thereof.

And becauſe a conſiderable aid cannot be raiſed by few hands, and the condition of all mens eſtates and occaſions, is not alwayes proportionable to their Affection; The Lords and Commons do Declare, That no mans Affection ſhall be meaſured according to the proportion of his offer, ſo that he expreſſe his goodwil to this ſervice in any proportion whatſoever.

2. And it is further Declared by the Lords and Commons in Parliament, That whoſoever ſhall bring in any Money or Plate, or ſhall furniſh and maintain any Horſe, Horſemen, and Arms for the purpoſes aforeſaid, ſhall have their Money re-paid, with the Intereſt, according to Eight pounds *per cent*, and the full value of their Plate, with conſideration for the faſhion, not exceeding One ſhilling *per* ounce, and ſhall have full recompence for all their charge, in finding, furniſhing, and maintaining of Horſe, Horſemen,

men, and Arms; and for this both Houſes of Parliament do ingage the publike Faith.

3. And it is Ordained, That Sir *John Wollaſton*, Knight and Alderman, Alderman *Tonſt*, Alderman *Warner*, and Alderman *Andrews*, ſhall be the Treaſurers to receive all ſuch Money, and Plate, as ſhall be brought in for the purpoſes aforeſaid. And that the Acquittances of them, or any two of them, for the Receit of the ſame ſhall be a ſufficient ground for the Party ſo lending Money or Plate, to demand the ſame again with the Inrereſt, and likewiſe conſideration for the faſhion of the Plate.

4. It is Ordered, That
ſhall be Commiſſaries to value the Horſe and Arms that ſhall be furniſhed for this ſervice; and that a ſignification under the hands of them, or any two of them of ſuch values of the Horſe and Arms, and of the time when they were firſt brought in, ſhall be a Warrant to demand ſatisfaction according to the ſaid values, and they ſhall keep an account of the time, from the firſt Inrolment of any ſuch Horſe and Horſemen, That ſuch as finde and maintain them, may be re-paid according to the rate of 2 s. 6 d. *per diem*, for ſo long time as they have maintained them in this ſervice; And the Commiſſaries are to attend at *Guild-hall*, for the receiving and inrolling of ſuch numbers of Horſe as ſhall be brought in.

5. It is Ordered, That whoſoever ſhall bring in Money,

Money, or Plate, or ſhall provide and maintain Horſe, Horſemen, and Arms for this ſervice, ſhall do according to their duty therein. And the Lords and Commons do ingage the Power and Authority of Parliament, to ſave them harmleſſe from all prejudice and inconvenience that may befall them by occaſion thereof.

6. It is Ordered, That the Members of either Houſe who are preſent, ſhall be deſired to Declare in their Houſes reſpectively, what Money, or Plate they will bring in, or what Horſe, Horſemen, and Arms they will finde and maintain.

7. It is deſired, That all ſuch as have their reſidence in or about *London*, or within 80 miles, will bring in their Money, Plate, or Horſe, within a fortnight after notice; and they that dwell farther off, within three weeks.

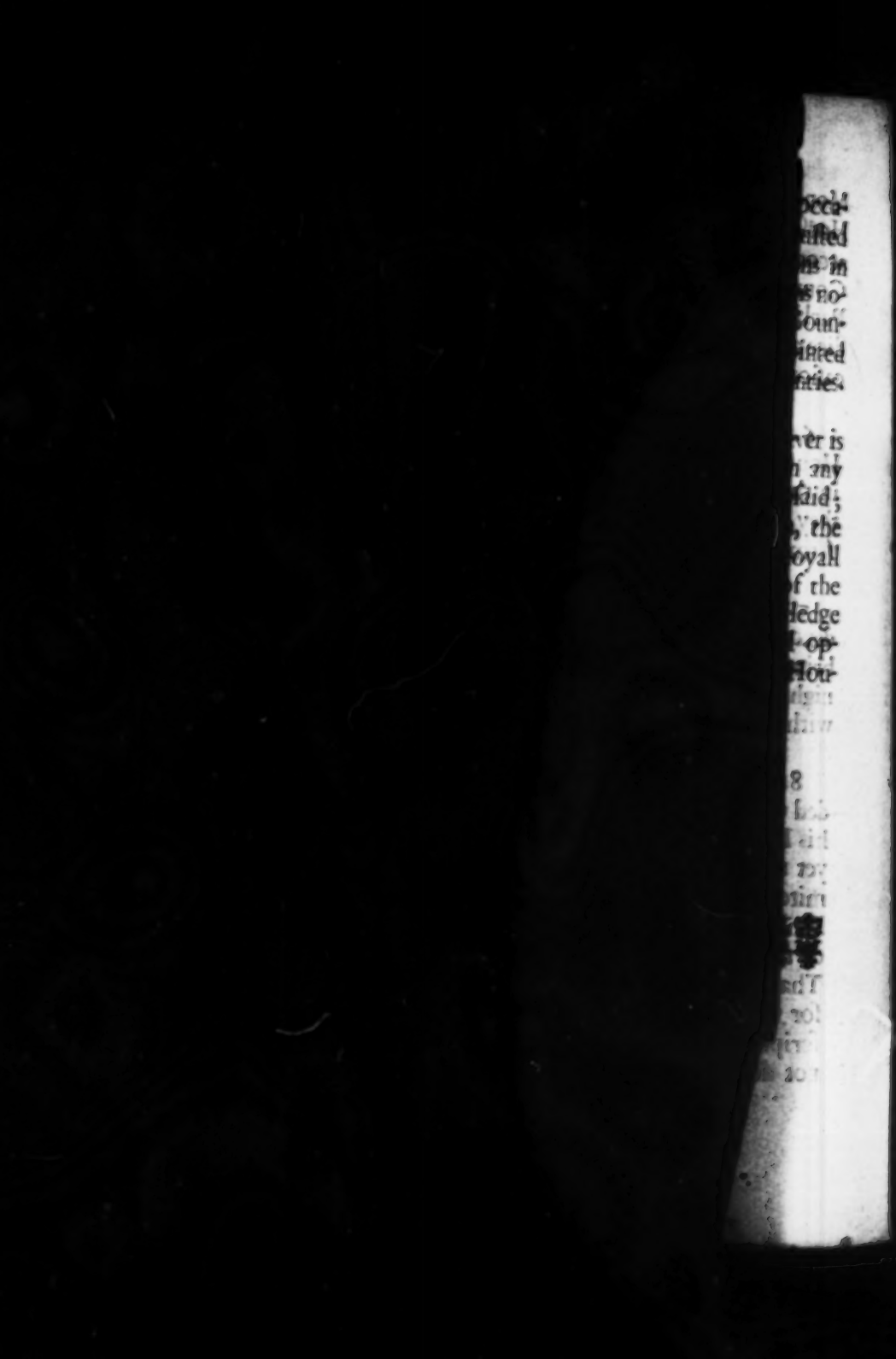
8. And becauſe every Perſon may not be provided with preſent Money, or with Horſe, or not have his Plate with him, which he means to bring in, and yet reſolves to contribute his part within the time limited, and that it is neceſſary it ſhould be preſently known what the proviſion will be, for the effecting of this great and important ſervice; It is Ordered, That the Committees of either Houſe, appointed for that purpoſe reſpectively, ſhall receive the ſubſcriptions of ſuch Members of each Houſe, as have not declared themſelves in the Houſe, or are abſent

upon

upon the publike ſervice, or for their private occaſions. 2. That the Committee of *London* intruſted with the Militia, ſhall receive the ſubſcription in *London* and *Middleſex*. 3. That ſome Perſons nominated by the Knights and Burgeſſes of each Countie, and approved by both Houſes, ſhall be appointed to receive the ſubſcriptions in the ſeverall Counties.

9. And laſtly, it is Declared, That whatſoever is brought in, ſhall not at all be imployed upon any other occaſion, then to the purpoſes aforeſaid, which are to maintain the Proteſtant Religion, the Kings Authority, and His Perſon, in His Royall Dignity, the free courſe of Juſtice, the Laws of the Land, the Peace of the Kingdom, and the Priviledge of Parliament, againſt any force which ſhall oppoſe them. And this by the direction of both Houſes of Parliament.

(3)



CORNU-COPIA,

OR,

6.

Roome for a Ram-head.

Wherein is deſcribed the dignity of the Ram-head *above the* Round-head, *or* Rattle-head.



London printed for *John Reynolds*, 1642.

CORNV-COPIA

OR

Roome for a Ram-head.

Being a Dialogue betweene a Man and his VVife.

Wife.

WHat now Husband? Are you grown horne mad? What doe you meane to assume such a head to make your selfe ridiculous, and a laughingstocke to all the world? And to bring shame and disgrace unto me, as if I were an unhoneſt woman, who have beene loyall unto you all my life, I vow I will have them off.

Husband. But vow you shall not, for I take more pleasure and content in them then in any thing in the world beside, esteeming them as a goodly ornament unto me above all other men, 2. as a testification to all the world of my innocency, 3. it is unto me a strong defence against all adverse power, 4. hornes are so serviceable and usefull that no man almost can live without them.

W. But why did you attempt such a thing without my consent?

H. Good wife be content, for there are very few weare horns without their wives consent.

W. But you doe, and that I am ſure of.

H. Will you take your oath of that?

W. No indeed, I am not ſo raſh, I doe not uſe to ſweare you know, yet this is enough to make any one ſweare and curſe too, eſpecially conſidering that not long ſince your head was as round as a ball.

H. But when my head was round, I could neither paſſe along the ſtreet nor ſit in my ſhop without receiving a jeer from one knave or other, ſome calling me a troubleſome fellow, ſome ſaying I was a deſpiſer of government, others telling me I was an enemy to Biſhops and the diſcipline of our Church. If I had a head full of wit, I ſhould be called, or at leaſt ſuſpect me to bee either a projector, or a crafty knave: ſhould I weare long locks, I ſhould be eſteemed a roaring boy or a ſwaggerer; and all this laid upon me, though I were innocent of them all. This judgement paſſed upon me for my head; but who ſaith ſo of me now? They may well gaze at me, but judge me to be no other, but an innocent harmeleſſe and contented man.

W. But why are horned men called more innocent and harmleſſe then other men?

H. Becauſe they have no harme in them, for where hornes are there is innocency: As for example, we may ſee in the very animall, theſe whom nature hath horned, are of all other moſt harmeleſſe in themſelves, and moſt beneficiall and ſerviceable to man, as ſheep, oxen, goats and the like, who never offend any, and yet wondrous ſtrong in their owne defence, as you may ſee in the fierceſt of them all, which is the Bull; when ſhall you ſee him runne at any dogge, but paſſe by a thouſand of them without regard or feare, but if they runne at him he with his hornes toſſes them up into the aire, and cauſes them oftentimes to garter their legges with their owne guts. How many comely headed Rammes paſſe by the Butchers doores, againſt whom no dogge moveth his tongue, and if they ſhould, his horned head is a ſufficient

cient defence to puſh them downe backeward.

W. But what is that to men that weare hornes?

H. Is there not an old proverb, that one paire of legges is worth two paire of hands? but I ſay in a new proverb, that one paire of hornes is worth ten paire of legges. If the old Lord Keeper had had a good horned head, he needed not to have borrowed a Finches wings to tranſport his maſſie body over the ſeas, he might have ſtaid at home and been ſafe, for what vertue is there in birds feathers comparable with hornes? What defence is there in a delinquent Prelates three corner cap? Or in a Popes miter? Or in a Cardinalls cap? Would not one paire of hornes well planted in one innocent head bee worth all theſe? Who can deny it? Surely no man. Sir *Iohn Suckling* with his ſix ſcore troopers, was forced to fly, whereas I ſtay at home with my hornes in quietneſſe, amongſt many of the forked order, and no man envies me.

Moreover Hornes are a great commodity both here and beyond the ſeas, many living comfortably thereupon, and the company of horners greater then can be knowne: I could wiſh that all my kinne were horned, then I might happily get ſomething at their death, whereas now I am like to get nothing. But let mee dye when I will, if I leave my heires nothing elſe, I bequeath unto them my hornes.

Againe, Hornes are of ſuch neceſſary uſe, that the Commonwealth cannot want them, being uſed of moſt ſorts of people, even from our infancy to our dying day. For no ſooner can children walke and talke, but they are put to their horne-booke to learne the firſt rudiments of all Liberall Sciences; and when they grow greater, to recreate themſelves with a horne Top, both in Schools, Houſes, and in the Streets.

In every Country houſe where you come, you ſhal ſee the firſt thing the good man ſeeketh or enquireth for in the morning, is his horne to draw on his ſhooes, and for aſſurance of not miſſing it,

hath it oftentimes made faſt to a poſte with a chaine. Nay *Tom* of Bedlam is mad when he wanteth his horne. How long might the Sow-gelder walke both City and Country ere any one knew him from another man, except his horne proclaime him, and then all looke out. Who dare ſtay a Poſte upon the high way, when once he joynes his horne to his head and windes it. It is a hanging matter. Many dainty Dames have I ſeene ſewing with horne Thimbles on their fingers, when they have either ſold, pawned, loſt or laid by their ſilver ones. Many Bakers when they are ready to ſet their Oven, put the horne to their head to warne their cuſtomers in. How many a gallant Gentleman riding a hunting both in field and forreſt, hath a horne about his necke in a ſilke ſtring or ſcarfe, which when hee hath loſt his ſport, windeth his horne both loud and ſhrill, the meaning whereof the envious dogges well know, and by nature are forced to obey, willingly, cheerfully and ſpeedily come to their game: but firſt the huntſman muſt ſet the horne to his head, or elſe it hath no vertue to worke this effect. For the horne and the head have a ſpeciall relation one to the other.

What Round head or Rattle head may then compare with the horned head? They trouble a Commonwealth, theſe benefit it ſundry wayes, as you ſee.

How many aged perſons of all degrees, both men and women, are beholding to the horne, which they place in the midſt of their faces, not farre from the place where they ſhould grow, to hold up a paire of ſpectacles, when their eyes grow dim: whereby their ſight is ſo renewed, that they can diſcerne the ſmalleſt Atome, or mote in the Sun beames?

What man or boy ſcorneth to carry an Inkhorne in his pocket to ſerve him upon all needfull occaſions?

Some have beene ſo proud they would not, but have had their Clerkes to carry them after them, but after this contempt they have proved delinquents, and came ſhort of Weſtminſter.

Nay

Nay the Drunkard himſelfe often conveyes ſo much good liquor to his head with the horne, that he is not able to come home without the helpe of another, which is a Lanthorne to keepe him from falling in the kennell, or juſtling every poſt he meets with.

How many ſorts of fine ſpoons are made of horne, with which we need not be aſhamed to ſup as good broth or pottage as *Giles Calfine* ever ſeaſoned or crumb'd?

In North-Holland there is a renowned City ſtiled by the name of Horne, famous through the world for ſhipping, merchandiſe, and trading.

Laſtly, there is in ſome hornes a wonderfull vertue: the Harts horne hath power to expell poiſon, and is excellent for uſe in painting and liming.

But who is able to expreſſe the vertue of the Unicornes horne; one of them being valued above a Kings Ranſome.

Wife. Well Husband, your Reaſons have overcome mee; neither I, nor any honeſt woman, is able to gain-ſay them: Therefore I give my free conſent unto you, to weare hornes unto your dying day.

Husb. I thanke you loving wife, you have now given me full content, according to my hearts deſire. But yet to ſet forth at large the whole benefit and commodity of hornes, would bee tedious: Therefore to conclude with that which hath been ſpoken, wiſhing no man to deſpiſe the Horne: For the proudeſt hee whoſoever he be, may (by chance) or muſt (of neceſſity) uſe or weare the horne.

FINIS.

THE 7

OATH

Taken by the Parliament of

ENGLAND.

Concerning the maintenance of the Proteſtant Religion, and the advancement of His Majeſties Honour and Regall Prerogative.

Whereunto is annexed the *OATH* of the Dukes, Earles, Barons, Gentry and Commonalty of his Majeſties Kingdome of *SCOTLAND.*

Wherein is declared their great care to maintaine and defend the Goſpell, and the profeſſors thereof; And alſo their Loyall intentions towards His Majeſty and his Heires, promiſing to uſe all carefull meanes, to fulfill his Majeſties juſt and Royall Commands.

Ordered by the Houſe of Commons that this be printed &c.
Hen. Elſing. Cler. Parl. D. Com.

Alſo a Declaration of both Houſes of Parliament, concerning ſeverall matters of great importance.
And Ordered to be Printed.
Iohn Browne, Cler. Parliament.

LONDON, Printed by T. FAVVCET. 1642. *June*, 17.

The Oath taken by the Parliament and by them prescribed to be taken by all his Maiesties loyall Subiects.

AT all Nationall Assemblies, Parliaments, and Councils, it hath beene customarily used among the Members thereof, at their first comming together, to take an Oath both before God and Man, Protesting not to determine or execute any thing, contrary to the word of God, or prejudiciall to the Honour of His Maiesty, onely that all their Studies, endeavours, counsels, and determinations, should be imployed to the increase of Gods Glory, the advancement of his Maiesties Honour, and the Peace and quiet freedome and blest prosperity of Church and Common-Weale.

Which Oath and Protestation, is as well for the incouragement of others (*to wit*, all his Maiesties loyall Subiects,) as themselves, since 'tis not in their power to performe what they protest, without the

assistance of such his Majesties Subiects as shall be commanded by them, to the fulfilling of whose commands such an Oath and Protestation binds.

And to the End that none may be ignorant or plead excuse, after that they have themselves taken the said Oath or Protestation, they cause it to be published in print, that every man may know what they have promised, and what they are to command, and likewise what his owne dutie is, and must be, if he desire to have any share or portion in their religious Protection.

An exact testimony I will give you, of this, which has been lately done, and is at this day fresh in your memories.

At the late Parliament held in *Scotland*, in the yeare of our Lord 1641.

At the Nationall Assembly, they tooke an Oath, which I have here published for your better satisfaction.

The Oath taken by the Parliament in *Scotland*.

FOr so much, as the honour, greatnesse, and happinesse of the Kings Royall Majesty, and the welfare of the Subiects, dependeth on the purity of Religion, (as it is now established in this Kingdome) the Lawes, Liberties, and peace thereof, which ought to be sought after by all good Christians, loyall Subiects, and true Patriots; And to be furthered and maintained by them, against all such, as by any means endeavour to shake or subvert the same.

Therefore we under Subscribers and every one of Us, doe in the presence of Almighty God, promise

miſe and vow that in this preſent Parliament, We ſhall faithfully and freely ſpeak, anſwer, & expreſſe our ſelves upon all and every thing, which is, or ſhall be proponed ſo farre as we thinke in our Conſcience, may conduce to the glory of God, the good and peace of the Church, and State of this Kingdome. And imploy our beſt endeavours to promove the ſame: And ſhall in no wayes adviſe, voice, nor conſent to any thing which to our beſt knowledge we think not moſt expedient & conduceable thereto. As alſo that we ſhall maintaine and defend with our lives, power, and eſtate, his Majeſties Royall Perſon, honor, and eſtate, as is expreſt in our Nationall *Covenant*. And likewiſe, the power and priviledges of Parliaments; And the lawfull rights and liberties of the Subjects: And by all good means and waies, oppoſe and endeavour to bring to exact tryall all ſuch as either by force, practiſe, counſell, plots, conſpiracies, or otherwiſe have done, or ſhall doe any thing in prejudice of the purity of Religion, the Lawes, Liberties, and peace of the Kingdome: And further, that We ſhall in all juſt and honorable wayes, endeavour to preſerve Union and Peace betwixt the three Kingdomes, *Scotland*, *England*, and *Ireland*: And neither for hope, feare, nor other reſpect, ſhall relinquiſh this Vow and Promiſe.

READ in the Audience of Parliament, who approveth the ſame, and appointeth the ſame to be taken by all members of this Parliament, and in all Parliaments hereafter, before they paſſe to any Act or determination.

This I have done with intent to silence some malicious tongues, and malignant Spirits who hold it unlawfull for a Parliament to impose an Oath (by themselves taken) on the Subiect, for it is apparantly knowne, that this Oath was with willingnesse taken by the Cleargy and Layity, of that Kingdome, and at this present is justified by the whole body of the Kingdome, witnesse the true Petition Presented to the Lords of the privy Councell of *Scotland*.

Now give me leave, (having shewne you by what president the Parliament of *England* hath, not taken an Oath themselves, and impoſeth it on other his Maiesties loving Subiects, and although some Maliciously obiect that such an Oath ought not to be impos'd, but when necessity requires it, and pretend that at this time there is no such necessity, I answer, that if the obiectors heart were loyall, or his Judgement grounded on reason, he would not, nor could not be ignorant of the necessity, and of the benefit received, by the taking such an Oath, if seriously weigh'd, and conscionably applyed, since the duties were lawfull in themselves before this imposition, not taking Law and Authority from their present commands, but their commands taking Authority from precedent Lawes, which the high Court of Parliament observing, thought it necessary (having presidents from times past, and present Examples for the future) to take this Oath themselves, and to recommend it to all his Maiesties loving Subiects, that they might with the like affection manifest their Zeale towards God, and their loyalties to his Maiesty.

The

The manner and Exact Forme of which Oath I have ſet downe as followeth.

I A. B. *doe in the preſence of Almighty God, Promiſe, Vow, and Proteſt, to maintain and defend as lawfully I may, with my life, power, and eſtate, the true Reformed Proteſtant Religion, expreſſed in the Doctrine of the Church of* England, *againſt all Popery and Popiſh Innovations within this Realme contrary to the ſame Doctrine, and according to the duty of my Alegiance, His Majeſties Royall Perſon, Honour and Eſtate; as alſo the Power and Priviledges of Parliament; The lawfull Rights and Liberties of the Subject, and every perſon that maketh this Proteſtation, in whatſoever he ſhall doe in the lawfull purſuance of the ſame. And to my Power, and as farre as lawfully I may, I will oppoſe, and by all good wayes and meanes endeavour to bring to condigne puniſhment, all ſuch as ſhall either by Force, Practiſe, Counſels, Plots, Conſpiracies, or otherwiſe, doe any thing in this preſent Proteſtation contained. And further, that I ſhall in all juſt and Honorable wayes endeavour to preſerve the Union and Peace between the three Kingdomes of* England, Scotland *and* Ireland; *And neither for hope, feare, nor other reſpect, ſhall relinquiſh this Promiſe, Vow, and Proteſtation.*

This I leave to thy conſideration, deſiring thee ſeriouſly to conſider the neceſſity of the Oath impoſed by the High Court of Parliament, with all the Efficacy and Benefit thou ſhalt receive by the cheereſull performance of what thou haſt Proteſted.

Thus

Thus hoping that all doubts will ceaſe, and a Religious Faith increaſe, I leave thee to GOD, who no doubt will guide thee through this Labo-rinth, and convert all our feares to a Religious Joy.

Die Sabbathi 11. *Junii*, 1642.

IT is this day ordered by the Lords in Parliament aſſembled, That a ſtrict Search and Examination ſhall bee made by the Juſtices of Peace, Majors, Bayliffes, Conſtables, and other His Majeſties Officers, inhabiting, or neere adjoyning to all the Northern Roads, for the ſtopping and ſtaying of all Armes, Ammunition, Powder, Light-horſes, or Horſes for Service in the Warres, and great Saddles that are, or ſhall be carryed towards the North parts of *England*, but by the privity and direction of one, or both of the Houſes of Parliament; And that the ſaid Officers ſhall ſtay them accordingly, and ſpeedily give Information thereof unto one of the ſaid Houſes of Parliament.

Die Mercurii, 15 *Junii*, 1642.

Ordered by the Lords in Parliament, That this be Printed and Publiſhed.

John Browne, *Cler. Parliament.*

FINIS.

8.

A SAD WARNING TO ALL PROPHANE, MALIGNANT SPIRITS; WHO REPROACH True Protestants with the name of ROUND-HEADS.

WHEREIN IS DECLARED five sad examples of Gods fearfull and just Judgements upon them.

LONDON,
Printed for *H. W.* 1642.

A SAD WARNING To all Malignant Spirits.

Caveats for Anti-Round-heads: or the fearefull Indgements of God upon ſeverall perſons in ſeverall places for the abuſe of the tongue, and may ſerve as a good Item to thoſe, whoſe tongues are by themſelves accounted their owne, and yet cannot or will not rule them.

AMong the manifold examples of Gods wrath and Juſtice upon men for ſinne, this age hath had not a few as well as former ages; and as former ages have ſhowne forth ſeverall examples of Gods Irefull indignation for ſeverall ſinnes: ſo eſpecially among other ſinnes for this, the perſecution of Gods ſervants: which perſecution, leaſt ſome ſhould thinke themſelves altogether free from, ſo long as they keepe their hands from being actually embrewed in innocent blood, let them be pleaſed to conſider that there is a double perſecution; either when a man doth incourage another in his perſecution of others, or when a man doth himſelfe actually perſecute, the firſt of theſe ſhall bee waved altogether in this diſcourſe, the ſecond ſhall be touched upon, and ſo I ſhall paſſe on to the enſuing diſcourſe: And theſe perſecutors wee ſhall reduce to three ſorts, and they are theſe; Firſt, hand perſecutors; ſecondly, heart perſecutors; thirdly tongue perſecutors. As for the firſt ſort of perſecutors, whoſe perſecution is a perſecution of the hand (as I may ſo tearme it) this is of a large extent, conſiſting in externall perſecuting actions: But I ſhall decline ſpeaking of that, becauſe it doth not ſo properly belong to this diſcourſe, and it being alſo a thing,

which many, though their malicious hearts would put them upon it, yet dare not act it, becauſe the Lawes of the Land doe manacle them, and ſo doth reſtraine them from that which their owne evill hearts would put them upon: I ſhall alſo in that regard ſay no more of it; ſo likewiſe for the ſecond ſort of perſecutors, whoſe perſecution is the perſecution of the heart. I ſhall not ſpeake of that at all, becauſe ye ſhall ſee enough of what is in the heart by that which is in the tongue, for as Chriſt ſaith, *Matthew* 12. 34. *From the abundance of the heart the mouth ſpeaketh:* So that the tongue being an evident demonſtration of that to the world that before lay hid in the heart, I ſhall not neede to ſpeake any thing at all of that; and ſo I come to ſpeake of the third ſort of perſecutors, and thoſe are they whoſe perſecution is with the tongue.

Now concerning this perſecution, the Apoſtle *Paul* ſpeakes in the fourth Chapter of the *Galatians*, verſ. 28. where the Apoſtle ſpeaking concerning *Iſhmael* and *Iſaac*, ſaith, that hee that was borne after the fleſh did perſecute him that was borne after the Spirit: what that perſecution was, is apparent enough: It was the perſecution of the tongue, as you may ſee if you compare that place in the fourth Chapter of the *Galatians*, verſ. 28. with the 21. of *Geneſis*, *verſe* 9. there you may ſee that which in *Geneſis* is called a mocking of *Iſaac*, that in the fourth of the Epiſtle to the *Galatians*, verſ. 28. is called a perſecution of *Iſaac*.

Now concerning examples of ſuch as have had Gods fearefull judgements ſeize upon them for this kind of perſecution: you may take notice of them as recorded in Holy Writ, and alſo as made examples by God in our dayes, that ſo they may be as Sea markes for the enſuing Generations, leaſt they ſhould daſh themſelves upon the ſame Rockes.

Firſt to inſtance one and no more in divine writ, and that I would have you ſeriouſly to marke, It is in 2. *Kings* 2. 23, 24. There you may ſee that a great judgement fell upon thoſe little Children for calling the Prophet *Eliſha* Bald-head. Its an inſtance concerning a Prophet, but may be applyed by others of Gods ſervants. It is ſaid that two Beares did come out of the Wood and tore 42. of them: A man would have thought, judging after the judgement of Carnall Reaſon: that this had beene ſomewhat hard. Eſpecially being that they were (as the Text ſaith) *But little Children*; which happily ſome of them might ſcarce underſtand what they ſaid, and might be drawne to it by others examples; now for ſuch a judgement to come upon them, there lies the wonder.: and if they had beene at riper yeares, and ſuch a judgement had come upon them for ſuch an evill, then it would have ſeemed ſome-

what

what more tollerable to the dimme eyes of carnall Reaſon, and men would not ſo wonder at it. But from hence we may ſee how God hates this ſinne of perſecution: that he puniſheth it many times in them which ſcarce know what they doe, but may happily, or rather unhappily be brought on to it by others examples: who may not doit out of ignorance, but through knowledge, and its well if not out of malice alſo. And in all this God is moſt juſt, for he may puniſh ſinne where ever hee finds it, whether it be in ſmall or great.

But to come to our own times, in which hath bin manifeſted the ſevere indignation of God againſt ſuch courſes. Two examples of which wee have had in the City of *Oxford*, in which, as in a Looking-glaſſe we may behold the moſt remarkeable and fearefull indignation of Gods ſevere countenance againſt ſuch perſons as have a hand in a thing ſo highly diſpleaſing to his Majeſtie as that is, namely the perſecution of them who are the favorites of the God of heaven, what ever man eſteeme of them.

The firſt example that I ſhall give you, is, of one in the Pariſh of *Hollowell* in the City of *Oxford* (who being deſirous to looke backe to the Garlicke and Onions of Egypt, I meane thoſe May-pole games as delightfull to them as the other things to *Iſrael* of old) did ſet up a May-pole, that he might not be different from others in other places there abouts; and rather than he would be deficient in what others had, he would be ſuperfluous and have what others had not; although indeede what he had, and others had in that particular, was more than a good deale: he being now deſirous to make ſome addition to the Poleſport, ſets upon that the picture of a man in a Tub, and ſaid, that was the picture of a Roundhead: which Picture is reported to be made in deriſion of a godly man, a Manciple of one of the Colledges in *Oxford*: and the Reaſon why it was to repreſent him, was, becauſe he was a godly honeſt man, having repetition of Sermons in his houſe, and did that which God requires of him, and of them too, who deſpiſed it, although they have not that grace that he had to performe their duty as they ought. This Picture being up, this man, with others being about it, making themſelves merrily mad, or mad merry (call it what you will) In the concluſion they came to this, that they would ſhoote at this Picture of the Roundhead; ſome ſay that the Picture was to be pulled downe by the command of the Vice-Chancellour, and for that they would have this Picture downe in triumph, becauſe it was to goe downe therefore they did ſhoote at it, but whether that be ſo or no, it is not much materiall, the end of their ſport was to deride thoſe who were of that good-

neſſe which they for their parts did not mean to attain unto, and theſe called by the name of Round-heads: In the concluſion ſome brought Muskets, and other Pieces to ſhoot at the Picture, and one, a ſervant of the man whoſe delight this game was, ſhot, and did hit the Picture, at which the Maſter fell a laughing, and on a ſudden ſunke downe, falling into a Convulſion fit, and hath beene ſicke ever ſince, and now at this preſent for any thing reported to the contrary, and whether he will live or die, that muſt be left to him to judge, who hath the iſſues of life and death in his owne hand.

2. The ſecond example in the ſame City was in a Taverne, where being met a company of drinkers, who rather then they would have no paſtime at all, in the midſt of their cups did reſolve to doe that which was evill, ſo they might rejoyce in it, and what they are that reioyce in evill, *Solomon* tels you: Among the reſt of their actions, this was one, a health dranke to the confuſion of the Round-heads, which when it had gone round, one amongſt the reſt being ready to invent ſomething new, though never ſo naught; come ſaith he, I will goe cut a Caper to the confuſion of the Round-heads, but his wife not liking ſuch doings, would have perſwaded him to have deſiſted from it, as once *Pilates* wife would have diſſwaded him from an evill action, *Mat.* 27. 29. But as *Pilates* wife could not prevaile with *Pilate*, ſo neither could this woman with her husband. But he going to begin his dance, and ſo to cut his caper, fell downe and broke his leg, upon which he lay by it a long while, and at laſt dyed.

3. Another example is a company of Royſters about Chearing-Croſs, or not far off it, abuſing one of the trained Bands with their uncivill tongues, giving them reproachfull and ignominious termes, and being reproved by one for it, fell fowle upon the man, and drew upon him, and in the ſafting at him, gave him a prick in the hand, the mans hilt of his ſword having none of the beſt guards; but he being ſet upon, let flie at one of them, and cut him croſſe the wriſt, and ſo cutting the ſinewes he let fall his ſword, and ſo was laid hold of, and now lies in the Gatehouſe to anſwer for his demerits.

4 Another example is of divers perſons, who being drinking in the Miter Taverne in Fleet-ſtreete, did abuſe another of the traine Bands of the City, by caſting out ſomething forth of the Chamber window among the Soyldiers, beſides the abuſive language they uſed; one having more ingenuity then the other, reproved them that did it, and upon that they asked him if he were a Round-head, and they drawing one upon another,

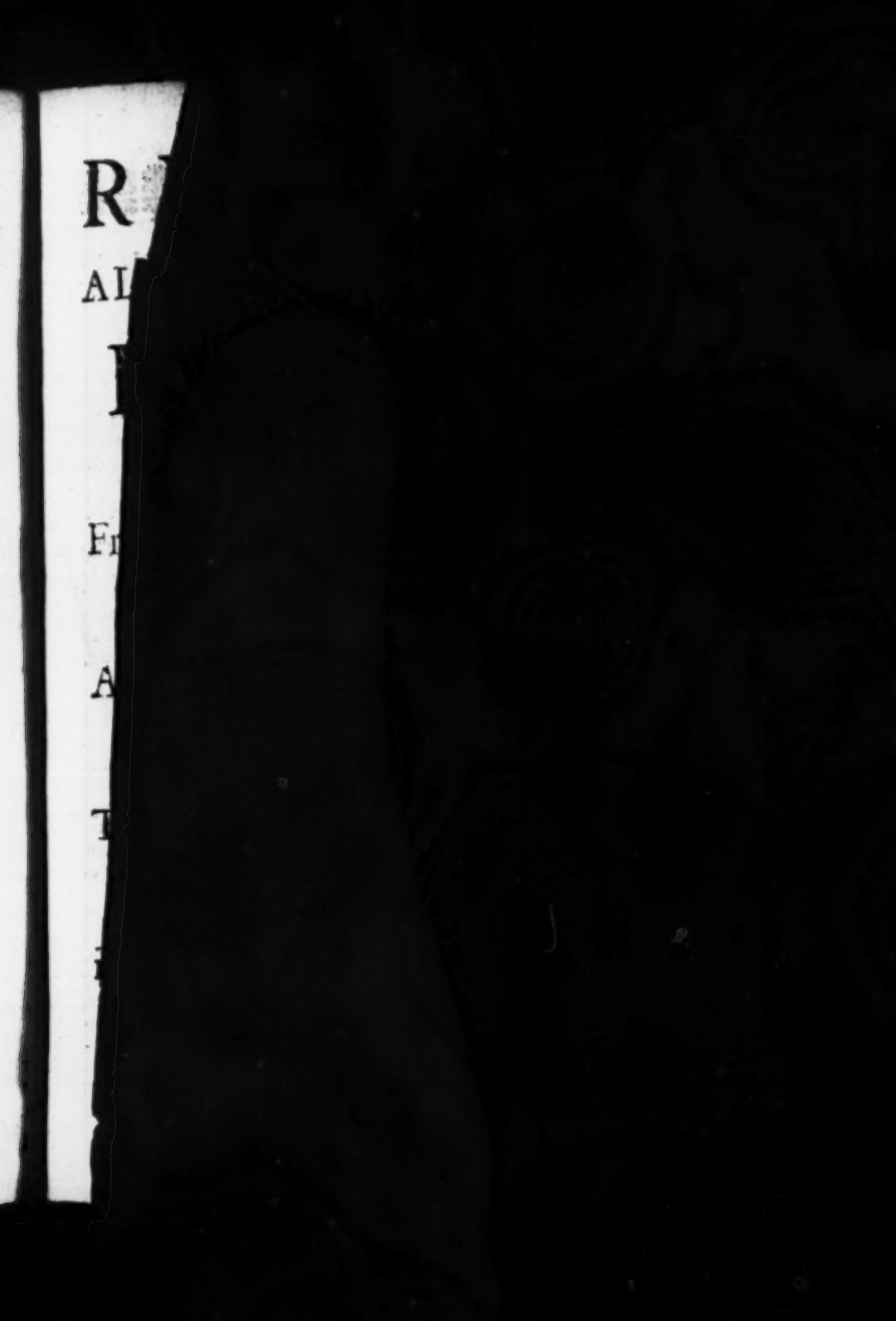
ther, this man made at by the other, puts by his thruſt, got within him, and ſtabbed him with a Stilletto, the others comming on him likewiſe, he wounded them both; of which three wounded, two are now dead, and the other his recovery queſtionable: This man made away downe ſtaires, with his ſword in one hand, and Stilletto in another, and running downe Ram-Alley, got down toward the water, and is not as yet heard of: here may we ſee Gods Juſtice upon theſe, as was once ſhown upon the Amorites and Moabites, ſuffering them to ſlay one another, that ſo he might take vengeance upon their ſins.

One in Cree-Church Pariſh, a woman commonly noted to be an enemy to, and a mocker of goodneſſe and good men, which ill diſpoſition of hers, ſhe manifeſted not long ſince in the Church at a Sermon made there by Maſter *Wels*, who deſired that they would not ſleep, but ſhe being aſleep, and wakened by one Miſtreſſe *Clarke*, a woman well reputed of for godlineſſe, which awakening was but in a neighbourly and loving way, by the jogging of her knee, as they ſate together; Shee preſently fell into ſtrange expreſſions, (*Oh you bold drunken ſlut, doe you kick me*) with many other uncivill ſpeeches, which language the ſaid Miſtreſſe *Clarke* put up in ſilence, and only acquainted her husband with her uſage in the forenoone, and expreſſed her unwillingneſſe to ſit in the pew with her, whereupon he unwilling there ſhould bee any difference between his wife and any, repaired to the Miniſter of the Church, and deſired that the Church-wardens, and the ancienteſt of the pariſh would after Sermon ſend for the womans husband, and ſee whether or no hee would abett and encourage her in this evill: According to his deſire, after Sermon he was ſent for, and came, where after he had asked the cauſe why he was ſent for, and the wronged party began to relate it, hee would not ſuffer him to goe on, but broke forth into fowle words, and told him he lyed, for his wife had kicked his wife in the Church, therupon the Lecturer of the ſaid Church, Maſter *Falkingham*, deſired in love to take him of, and entreated that each might be heard, and then the buſineſſe would the better be reconciled; to whom he replyed, I have nothing to doe with you, nor you with me, and to another that reproved him for ſuch ill behaviour, you are a Blockhead, and a Roundhead, and thereupon went haſtily out of the Veſtrie, and fetcht his wife, who came thither in a great heat, and very probably full of bitterneſſe, for the malignant ſpirit did thruſt out ſo faſt, that as thoſe that obſerved her beſt, did verily beleeve it ſtopped her breath: Some ſaid that ſhe ſpake evill of the ſaid Maſter *Wels*, others that ſhe boaſted how ſhe had uſed Miſtreſſe

ſtreſſe *Clarke*, others, that ſhe wiſhed her ſelfe ſome miſchiefe if Miſtreſſe *Clarke* had not kickt her, others, that ſhee and hee both did utter many bitter words at, and before this evident token of Gods diſpleaſure: but though theſe be probable enough, yet we will not ſet them downe for currant, and indeed it is well knowne that they both have been long diſaffected to pure Religion, and have been ready not only to ſpeake evill of ordinary Chriſtians, but of Gods own Meſſengers, and now at this time ſuffering their tongues to wander beyond bounds: But let all good people from this example take notice of God in the way of his Juſtice, to dread and praiſe him, and that all ſo addicted, would take notice of it as a Judgement upon the husband (that ſhould partake of his wives ſin, & uſe the like language, & manage her in ſuch abominable wickedneſs) and upon her, in that God ſtruck her in the very act of belching out her venome, and made her gall to become bitter to death to her ſelfe; for ſhe fell down dead preſently after ſhe (in a rage) departed from the Veſtrie: We wrote this not to accuſe her or him, but to cleare God, and warne all wicked perſons. More might have been ſaid, and more ſtrickt obſervation had of Gods hand, but ſome are willing to be ſilent, and others had not ſpirits to take ſpeciall notice of her end, who were by her at her end: But for proofe of this we can produce many hands.

One affirmes, that iuſt when ſhe was dying, one ſaying to her, Miſtreſſe *Clarke* would not abuſe her, ſhe curſed, ſaying, *A poxe take you*, you are one of the holy ſiſters, and ſuddenly her tongue (as was obſerved) turned black.

FINIS.



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A True

RELATION

OF

ALL THE PROCEEDINGS

IN

IRELAND,

FROM

The end of *April* last, to this present:

SENT

From *Triſtram Whetcombe*, Mayor of *Kinſale*, to his Brother *Benjamine Whetcombe*, Merchant in LONDON.

With

A Certificate under the Hand and Seal of Sir *William Saint-Leger*, Lord Preſident of MUNSTER.

As alſo

The Copy of an Oath which was found in a Trunck in *Kilbrittaine* Caſtle neer *Kinſale*, after the Rebels were fled from thence, the firſt of *June*, 1642.

Preſented to the high Court of Parliament, and by them Ordered forthwith to be Printed.

Hen. Elſinge, Cler. Parl. D. Com.

London, Printed for *Ioſeph Hunſcott*. 164[illegible]

This Oath was found in a Trunck in *Kilbrittaine* Caſtle, neer *Kinſale*, after the Rebells were fled from thence;

June 1. 1642.

I A. B. C. D, &c. With firm faith, believe and profeſſe, all and ſingular the Articles and Points, which the holy Catholike and Apoſtolicall Roman Church believeth and profeſſeth, and to my dying day will by Gods grace defend the ſame Faith againſt all Sectaries, Sects, Atheiſts and Enemies thereof, whatſoever, even with the loſſe of my Life, Eſtate, and Goods.

I vow alſo, and in my conſcience ſincerely believe, and acknowledge King CHARLES to be my Soveraign Lord, and King of *England*, *Scotland*, *Ireland*, and *France*; whoſe Priviledges, Prerogatives, and Attributes Royall, due to His Imperiall Crown, and Royall Dignity, I promiſe and vow to God to maintain and defend by Gods grace, againſt all evill affected perſons, be they of what Countrey ſoever, or Sect, even with the loſſe of my Life, Goods, and Eſtate.

I promiſe and vow likewiſe to be true to my poor oppreſſed Countrey, and Kingdom of *Ireland*, with the loſſe of my Life, Goods, and Eſtate, and endeavour to free it from the bondage and tyrannous Government, and oppreſſions under which it groneth by the means of evill Officers, and Miniſters of Iuſtice, contrary to His Majeſties gratious intentions.

I do promiſe and vow to God to wrong no Catholique, nor challenge any Eſtate of Lands of his, ſo he be poſſeſſed therewith before the laſt Plantations, beginning in the yeer 1610. nor any Lands poſſeſſed by any of them ſince then, which he or they bought or purchaſed for their Moneyes or otherwiſe.

And further I do promiſe and vow to make no difference, or diſparaty between them of the meer Engliſh, and them of the Pale; between the old Iriſh, and new Iriſh, be they of what Standing, Calling, or Quality whatſoever, ſo they be Profeſſors of the holy Catholike Church, and maintainers of their Countries Liberties. All theſe, and every of theſe preſent Articles, I the ſaid A. B, &c. Do promiſe, vow, and ſwear to maintain and defend inviolably, by Gods grace: So God be my help, and the Contents of his holy Goſpels. Amen.

From

From *Kingſale* the 30 of *May*, and 1 *Iune*. 1642.

Brother *Benjamin Whetcombe*,

MY laſt unto you, was of 22. *April* by Maſter *Iohn Brooks*, who I hope in few dayes after his departure from hence, was with you, and that he hath procured imployment for our Ship *Charles*, and ſome recompence for the great charge we have been at; lying for the defence of the Harbour, To that time I then gave you a full Relation of the Paſſages of theſe parts.

The next being the 23. *Ditto* going abroad to meet Captain *Aderly*, that commandeth our Town Troop of horſe; for the examination of thirteen Rebels that were brought in a day or two before, ſome of the Kings Shipmen came into the Room where I was, and moſt uncivilly abuſed themſelves and me; threatning to fire the Town, unleſſe thoſe Rebels were preſently hanged, or delivered over unto them, one of theſe I cauſed to be diſarmed and committed, untill upon his extraordinary ſubmiſſion, I was moved to releaſe him; the particulars at that time, and the ſequell of that day, I referre you to a Copy of a Letter written to my Lord Preſident, which I ſend incloſed, and to it can only adde this, that four of theſe men had laine a ſhoare, five or ſixe dayes before, and never aboard, but pillaging, and keeping diſorders by night, and we durſt not to puniſh them as they deſerved; But preſently it was caſt forth 160. of them ſhould come ſhoar at a call, and burn our Town; and indeed ſome complaint was made to the Admirall of their inſolencies, and

whether they were punished or rebuked for the ſame in private we know not, but the appearance to us was, that he gave more credit to his Seamen, then to thoſe that complained of them? But no more of this, I wiſh the thirty ſail of Ships were come, and the Earl of *Warwick*, or ſome other Nobleman Commander of them, it muſt needs be much better, then when men of lower degree do govern. My Lord Preſident was much troubled at the murther of the ſaid *Melliſont*, and half our time ſince hath been in examination of witneſſes, for the Seamen cleer themſelves, and lay it upon the Townſmen, and the Admirall adviſeth the Lord Preſident, that there were but four of his men in the Act when there were neer fourſcore. If the man had been a Rebell, and not protected by the Lord Preſident; yet the affront taking the man by violence from me, was equall with the murthering of him, only the latter did aggravate the former. We went abroad daily, and did little good, only brought in proviſions; the diviſion whereof, did often breed difference among the pillagers, until the ſecond preſent. We beſieged a very ſtrong Caſtle, ſtanding upon the River of *Bandon*, called *Cargamas*, carryed a Piece of Ordnance by Boat, and the people of *Bandon* brought a ſmall Iron Piece from the Town; with both we continued about thirty houres without doing any great hurt, for it was a very ſtrong built and well contrived Caſtle for defence, as moſt in the Province. Our forces were about thirty Seamen, with the Piece of Ordnance in the Boat, about 300. Horſe and Foot from *Bandon*, and about 150. Horſe and Foot from this Town, in all, could not make 500. fighting men, who ſeeing the Ordnance did no good, and that the ſervice waſted ſo much Powder, which we could not well

ſpare

ſpare, our men fell deſperately upon the buſineſſe, made way thorow the Walls, of the Bane to come to the Gate and Iron Grate, in ſhort time unhung the Grate, fired the Gate, and entred the Caſtle under an Arch, the Rebels were gotten over the Arch, and being impoſſible for our people to go up to them; we proffered them quarter, which they moſt reſolutely refuſed: So we had no other means but to gather what ſtraw and fewell we could, and made ſuch a fire under the Arch, as it grew in few houres to hot for them, that ſome of them made thorow the Rouſe in hope to eſcape, but they killed them all as they came down, only two were kept a day or two, to try whether they would diſcover any thing worthy of their lives; the fire continued all night, and the next day, till at laſt were brought forth ſuch a pack of roſted Rogues, as never were in mans life time ſeen; and at laſt, as many as were not roſted enough, were hanged; we did at the ſame time with the number of men aforeſaid, environ the Caſtle of *Polelong*, lying on this other ſide of the River, and not two Musket ſhot diſtance from *Carganas*: they were very reſolute for a long time, and refuſed both quarter and ſpeech with us, untill they ſaw what ſucceſſe we had upon their neighbours, they ſent to entreat a parley, and yeilded upon quarter, to go away with their lives, and their cloaths upon their backs, but without any Arms. Theſe two Caſtles were taken in three dayes, and found in them abundance of good proviſions, chiefly Wheat, Malt, and Oat-Meal, and in *Carganas* Caſtle abundance was burned; It is thought there was ſufficient to victuall five or ſixe thouſand men, for many moneths together, and it lay for their purpoſe very commodiouſly, if they had beſieged this Town Fort *Cork* and *Bandon*, there

was a third Caſtle upon the River poſſeſſed by them, who hearing of their Neighbours fear, did very valiantly run away by night, and carryed away with them what they could; ſo the Caſtle of *Kilgobane* was left voyd; and in our Retreat we took away what was left, and fired the Caſtle; ſo that now the River is clear, and two men can now paſſe better then 100 could before; and in all this we loſt but three men; many mens clothes ſhot, and no hurt in their bodies; others (but very few) were hurt, and ſince well recovered. The 16 *Ditto, Bandon* men marched forth towards *Cork*, 2 Companies, and about 40 horſe, & ſet upon an Iſland; they call it an Iſland, becauſe it is environed with ſuch a Bog, as the Kingdom hath not another like it; they held it the ſtrongeſt Hold they had in all their poſſeſſions: it hath but one way to go into it; upon which paſſage they had caſt up Forts and Sconces, in ſuch maner, that 20 men might have kept out 1000: Our people, coming to the place, ſet the Horſe round the Bog, fearing any of them ſhould eſcape: The Foot made no ſtand, but entered reſolutely, put them from their works, and they all ran preſently into the Bogs, where it was impoſſible for our Nation to follow them; they killed many men, amongſt which, was one Captain *mac Swinn*, who was taken and killed by a boy of 14 yeers of age, that had but a little Staff, in manner of a half Pike, brought away the Captains Sword, Muſket, and Head: they brought away about 16 Muskets more, the reſt were drowned in the Bog, and abundance of the Rebels drowned with them: They fired all the Cabbins upon the Iſland, which were neer 200, and brought away what Cattell they found, which were not many; for upon ſome apprehenſion of fear, or advice of their coming, they had driven away moſt

moſt part of the Cattle three dayes before, into *Muskrie*.

The 18, The Lord *Inſiquin*, and Captain *Iepſonns* Forces took a Caſtle in *Condons* Countrey, not far from *Donneraile*, where they found great ſtore of Proviſions, and that night, or the next day, provided carriage to remove it from thence, having about 200 Horſe and Foot to convey theſe Carriages. *Condon*, and my Lord *Roch* his Forces in number 700. at leaſt lay in ambuſh with much confidence they ſhould have a day of it; but ſo it pleaſed the Almighty, that it proved diſmall and ſhamefull to them, at leaſt 150. of them kill'd upon the place; and the reſt running away, were purſued to the very Gates of *Roch* his Caſtle, where our people burnt all the Cabbins round about it, in deſpight of all they could do from the Caſtle, and came back to their Carriages, lodged all things where they deſired, and not paſſing a man or two hurt, none kill'd: Such was the work of our great God.

The 19, here landed Lievtenant *Brokett*, with 480 ſouldiers, part of Sir *Iohn Pawlets* Regiment, and hath brought with him Commiſſion to be Governour of this Town and Fort; which is here confirmed unto him by the Lord Preſident, and yeelded up by the Admirall, yet no other Souldiers placed in the Fort then what were formerly; and thoſe Captain *Thomas Kettleby* the younger doth command as formerly, but by order from Governour *Brokett*: The ſaid Governour is a diſcreet Gentleman, and deſerving his Command: He doth honour me, in making of my poor Cottage to be his abode.

The 25, We marched forth about 300 men, to beſiege *Mountlong* Caſtle; and coming thither, we found nothing to do; the people were all run away before we came, and had carryed away the beſt of their Proviſions with them,

only

onely a few empty Cheſts, Stools, Bed-ſteeds, Hutches, and the like were left: It was made a very defenſive place; had their cauſe been good, and they hearts to maintain it, might have wearied us, but it is Gods Work: It is a very ſtately Building, the like cannot be built for 2000^{l}; which would be a commodity for him that ſhould enjoy the Land hereafter. But my Lord Preſident, not willing to ſcatter his Forces upon trifles, hath given order to demoliſh it; but till then, we keep a Ward in it of 32 Musket-tiers. About the ſame time the Lord Preſident marched out of *Cork*, and took in two very ſtrong Caſtles, *Bully*, and *Bullycollick*, without the loſſe of a man of his.

This day came in the *Heart* Pynnace from the River of *Lymrick*, where ſhe left Sir *Henry Stradling*, and Captain *Cole* of *Briſtoll* employed to relieve the Caſtle that wanteth Powder and Ammunition; they did what could be done, but not what they deſired; It was ſo blockt up, and the river on each ſide ſo placed with Muskettiers, that they could not come within a mile of the Key; neither durſt they ſtay long in the place where they were, without endangering their Ships, and therefore a neceſſity of having, or ſending of Land-Forces to joyn with the Ships, and to cleer the upper part of the River: Whereupon, my Lord Preſident is reſolved to march thither with about 4000 Foot, and 600 Horſe, and carries with him 3 or 4 Pieces Field-Ordnance. We are now at the firſt of *June*. Yeſterday our Governour Lievtenant Colonell *Brocket*, by my Lords Command, marched towards the river with his own Company, and Lievtenant *Byrne* commanding the Foot Company of my Lord of *Baltinglas*: I believe they are to be joyned with the Forces that march to *Limricke*. we have ſtill in Garriſon 300 Souldiers.

This

This inſtant have received certain adviſe from *Bandenbridge*, That yeſterday very early, they marched forth from thence four Companies towards the Caſtles of *Colemaine* and *Kilbrittaine*, one of the Companies commanded by Captain *Hooper* (to whoſe lot it fell,) went directly to *Colemaine*, and approaching ſomething neer, eſpied abundance of people upon the top of it; but preſently vaniſhed away, left the Caſtle, and betook themſelves to Boats, which lay neer them for the purpoſe, they rowed up the River of *Tymeleague*, and it is ſuppoſed they ſheltred themſelves for the preſent in *Tymeleague* Caſtle. Captain *Hooper* left in *Colemaine* a ward of 18. Souldiers, and marched to *Kilbrittaine*, where my Lord *Kinalmeakie* proffered quarter, but they refuſed it, only deſired to have two dayes reſpect, untill they could ſend to *Mac Cartie*, which was denyed them; whereupon our forces began to play their Piece of Ordnance upon the Caſtle, and a Sow carrying towards the Walls, to ſet the Myners a work, they began to make ſignes, and cryed for quarter, and it was granted and agreed upon, That they ſhould march away with their cloaths, two horſes, and two or three ſwords, for ſome of the chiefeſt of them: The Rebels at the firſt were very buſie with their ſmall ſhot, but did none of ours any harm; a ward of 32. Muskettiers were left in the ſaid Caſtle, untill the Proviſions and booty be brought away, which they valew in both Caſtles to be worth 1000*l. ſter.* at leaſt.

My Lord of *Muskry*, Generall *Barrie*, with all the chiefeſt of their Aſſociates, and the greateſt part of their forces of this Province are gone to beſiege the Caſtle of *Lymrick*, which if they ſhould take, it would in my opinion, be in great advantage unto them; my reaſon is, That

 our

our Ships are, and will be Maſters of the River, ſo that no relief can go to them by Sea; neither will they be able to run away by water; and my Lord coming round about by Land with his forces, will take them all in a Net, which could never be ſo well done by any other means. So that now if the forces intended for theſe parts, come away timely, that we may reap the Harveſt, and bring the Cattle from *Muskry*, by Gods aſſiſtance we ſhall make ſhort work with them, which will better, then to make another yeers work of it.

The great deſire I have to make you acquainted with all paſſages, taketh away the ſcruple of being tedious, I will now adde a line or two of buſineſſe, in anſwer of yours, 16. *March*, 19. *April*, 3. and 16. *May*, which came to hand all in one day, the 22. paſt, being very glad, my rude ſtile, yet true relation came ſo ſeaſonable to that honourable Houſe; my requeſt unto you is, you will continue your humble ſupplications in my behalf, for the giving of allowance for our Ship *Charles*, The Admirall hath not yet given us a Certificate, but at firſt made ſome ſcruple of doing it. becauſe he had news, ſome had written ſcandouſly of him into *England*, and had a jealouſie of me, but now is of another opinion, and will grant what we juſtly deſire; but it will be theſe three or four dayes before we ſhall get it done, if he ſhall deny it, we will ſend a Certificate of 200. Engliſh Inhabitants of the Town, That the ſaid Ship was a Seller for the beſt of the Goods, and a ſanctuary for their perſons: but of this more at large, when I have ſeen how farre I ſhall prevail with him. Touching that Noble promiſe of thoſe worthy Members, to be a means to procure me the Farm of *Pelelong*, it would be a favour, and a perpetuall obligation

to

to me and mine, to remember them, and the reſt of that honourable Houſe in our prayers, which is our only, and beſt way to expreſſe our thankfulneſſe: But I beſeech you with as much modeſty as you may, put them ſometimes in minde thereof, Touching the Certificate for the debts owing me, I know not in what manner to draw it, or by whom it can be certified; I beleeve it would be held folly for me, being Soveraign, to certifie any thing under my hand and Town Seal, that concerns my ſelf, it is between 6 or 7000*l. ſter.* as I have formerly written, and the moſt part by ſpecialties.

I am glad Governour *Brisket* found ſo good a fortune, if God ſend him home, I know he will pay me: the news is confirmed by a Ship that came in yeſterday.

A *Holland* man of warre, from whom the ſaid *Brisket* had his Commiſſion, came from Saint *Chriſtophers*, about eight weeks ſince, upon here is one Secretary *Robinſon*, and ſome other Engliſh paſſengers, who report that Saint *Chriſtophers*, and all the reſt of the *Carribia* Ilands, are in Arms, complaining of their Governours, and manner of government. I am glad, the *London* Merchants have undertaken ſo good a work as the ſetting forth of 15. ſail, and 1500. Land-men, for a running Army, I wiſh they were come, and ſhall pray for their good ſucceſſe, if what I wrote were any means to induce them thereunto, I ſhall accompt my ſelf the more happy towards God and Man.

Severall men that have written, and are come out of *England*, do report, that many baſe ſcandalous reports and ſpeeches hath been given of me *England*; eſpecially by *Iohn Barker*, *Iohn Treglyne*, and a lewd women *Berly Long*,

late wife to one faithfull *Biſhop*, whom if ſhe had not gone away as ſhe did, I had cauſed her to be carted and whipped out of Town, one hearing ſuch report, I wrote incloſed to my Lord Preſident, who preſently ſent me a Certificate which goeth heer, which I pray, if it be needfull, ſhew it to the Lords Commiſſioners for Iriſh affairs; and if it muſt remain there, take out a Copy under the Clerk of the Parliament hand, and ſend it down to your Friends in *Briſtoll*, that theſe people may be enquired after, and ſent back to be examined by my Lord Preſident, whereby, if they prove what they report, I may ſuffer according to my deſert; but if they wrong me, they may receive ſuch puniſhment, as my Lord ſhall think fit to inflict upon them.

It is generally reported that His Majeſty hath an intent to come for this Kingdom, which to my poor underſtanding is moſt ſtrange and terrible, the Lord of his mercy direct his heart, and the hearts of that grave Councell, ſure I am, that all things will be for the beſt, to thoſe that love and fear God, in whom I remain,

Your loving Brother,

Triſtram Whetcombe.

The

The humble Petition to the Right Honourable the Lord Preſident.

May the ſeventh, in *Kinſale*.

Right Honourable,

YEſterday adviſed your Lordſhip by an expreſſe of the taking of the Caſtles of *Carganas*, and *Polelonge*, the Meſſenger not yet returned, and now Captain *Aderly* goeth to give your Lordſhip a full relation, *Viva, voce*.

May it pleaſe your Lordſhip, that a Barque came from *Briſtoll*, brought ſeverall Letters to my ſelf, and ſome of this Town adviſing that divers malicious people, which lately ſtoal away from hence, and gone thither; eſpecially one *Iohn Treglyne*, and a lewd woman, known by the name of *Borly Long*, a late pretended wife to faithfull *Biſhop*, now in *Cork*, whom your Lordſhip ordered to be ſent hither, and pillored for his miſdemeanors towards the Corporation, but never came hither, have divulged in all *Briſtoll*, and fully poſſeſſed the whole City, that I am a rebell, and more dangerous then any of thoſe openly declared themſelves, and that their eſcape, or going over, was chiefly to make it known to the Parliament.

My moſt humble ſuite unto your Lordſhip is in regard, they made not complaint to your Lordſhip, before they went away, nor had no leave to depart, being houſe-keepers in the Town, and ought to have ſtaid to help bear the charge that lyeth upon us.

And for as much, as I weekly, or dayly gave, when the paſſage was open, a due accompt to your Lordſhip of my actions, that you would be honourably pleaſed, to look upon your poor ſervant. By giving two or three lines, that I may ſend for *England* of my loyalty to His Majeſtie, and obedience to your Lordſhips commands, which I will ever continue, thereby to take away the pernitious ſcandall, and that they may with the reſt be ſent back to be examined by your Lordſhips appointment, That if any crime be by them, proved againſt me, I may ſuffer according to my deſerts, to the utmoſt rigour of the Law, or if it be maliciouſly done, as indeed it is, they may receive condign puniſhment as your Lordſhips grave wiſedome ſhall think fit, and your Petitioner ſhall ever pray, and remain,

Your Honours humble ſervant,

Triſtram Whetcombe.

By
The Lord Preſident
Of
MUNSTER.

WHereas Triſtram Whetcombe *Eſquire, hath been for this laſt yeer elected and choſen Soveraign of the Town of* Kinſale *(the ſaid Soveraign being both an Engliſhman, and a good Proteſtant, which ſort of men have not been accuſtomed to bear office in that Corporation;) And whereas divers ill affected perſons have divulged ſeverall ſcandalous and calumnious reports in prejudice of the loyalty, and the fidelity of the ſaid Soveraign.*

Theſe are to certifie and teſtifie unto all perſons, whom it may concern, or to whom theſe preſents ſhall come, That the ſaid Triſtram Whetcombe, *Soveraign of* Kinſale *aforeſaid, hath in all his Actions and Demeanors, touching the Magiſtracy of that place, carryed himſelf with ſingular Iudgement, Diſcretion, and Moderation towards the Inhabitants of the ſaid Town; the affairs whereof he hath manmaged with good advantage and ſecurity to the place in theſe times of danger. And hath not only expreſſed ſingular Charity and Chriſtian affection towards his Countrymen, by relieving*

ving and ſupporting very many poor and pillaged Proteſtant Engliſh. But hath alſo manifeſted his Zeal to the publike Cauſe, and His Majeſties ſervice, by expending a great part of his Eſtate and livelyhood, in means and materialls, tending to the ſafety and ſecurity of the place committed to his charge, and His Majeſties good people therein. Of his proceedings, wherein he hath from time to time given me a good and ſatisfactory accompt of his integrity, wherein I could not at his inſtance, refuſe to give him this teſtimony. Whereunto I have ſubſcribed my hand and Seal at Cork, *the* 10. *of* May. 1642.

William Saint-Legere.

FINIS.

10.

HIS MAJESTIES RESOLUTION

Concerning the ſetting up of HIS STANDARD.

TOGETHER,

With the Reſolution of certain Noblemen, who were preſent with His Majeſtie at *York*. Who when His Majeſtie reſolved to ſet up His Standard at *York*, did diſſwade him from it; and rather then they would countenance His Majeſtie in that Reſolution, leſt His Majeſtie, and would have come for *London*.

ALSO,

Sir *John Bankes* his Perſwaſion, for His Majeſties Return to *London*. His Majeſties conſent at the firſt, but afterwards His refuſall.

Together with an Order from the Houſe of Peeres touching the ſtopping of all kinds of Ammunition.

JOH. BROVVN Cler. Parl.

Iune 18. Printed for *I. Thomſon* and *A. Coe*. 1642.

Die Sabbathi, 11. Junii, 1642.

IT is this day ordered by the Lords in Parliament assembled That a strict search and Examination be made by the Justices of peace Maior, Bayliffs Constables, and other his Majesties Officers inhabiting, or neer adjoyning to all the Northerne Roads, for the stopping and staying of all Armes, Ammunition, Powder, Light horses, or horses for service in the Warres, and great Saddles that are, or shall be carryed towards the North parts of England, but by the privity and direction of one, or both Houses of Parliament; And that the said Officers shall stay them accordingly and speedily give information thereof unto one of the Houses of Parliament.

Die Mercurii, 15. Jun. 1642.

Ordered by the Lords in Parliament, That this Order shall be printed and published.

Jo. Browne, Cler. Parl.

WOYTHY SIR,

OUt of the long and continuall love and affection, and alſo in reſpect of your continuall expreſſions of kind neſſe and curteſie extended unto me, where by you have obliged me unto a neceſſary gratitude, I could not neglect my ſervice unto you, whereby you may aſwell taſte of our joy and comfort, as you have formerly underſtood of our jealouſies and fears, juſtly conceived in theſe parts; occaſioned here amongſt us by reaſon of his Majeſties abſence and alienation from the Honourable Houſe of Parliament, and by reaſon of his abode amongſt us here in theſe Northerne parts: For ſince his Majeſties reſidence amongſt us, we have had continuall rumours of Civill Warres in this Kingdome, no diſcourſe almoſt ſtirring, but what hath poſſeſt the Subjects hearts with feare and terror, by reaſon of the continuall expectation of

blood and miſchief. But now we hope all things are at the worſt, and that the bleſſed Sun of peace and proſperitie, which hath long ſlept under a diſcontented cloud, will break forth, and with its happy and cheerefull beams, warm the benummed eſtate of this diſtracted State and Kingdome. I may indeed truly call it diſtracted, and diſtempered, when a generall malady had over-run and over-ſpread the whole body, ſo that one continuall grief had diſquieted the Head, and all the members, both Head and members ſuffering a moſt grievous and terrible maladie, which daily did beget in all true hearts, the fear and expectation of ruine and deſtruction, which muſt of neceſſitie enſue the diſagreement of the King and Parliament. I doubt not but you have heard of the Declarations which have been publiſhed on both ſides, both by his Majeſtie and the Houſes of Parliament, which have taken but ſmall effect, ſo that the maladie of this Kingdome yet remains unrelieved.

Upon the ſeventh of June laſt, ſince His Majeſtie gave anſwer unto the laſt Declaration of the Houſe of Parliament, his Majeſtie

ſtie at an Aſſembly of the Peers and Counſell which were then preſent with him at *York*, declared his laſt intentions unto them, and reſolved them that this his laſt and abſolute determination, was to ſet up his Standard, and that ſince he could not win and perſwade the Houſes of Parliament to conſent unto his deſires, that he would defend himſelf by his ſword, and by that meanes ſecure his Crown and Royall prerogatives; which he ſaid he well underſtood they had an aim and intention to abridge and deprive him of.

This Reſolution was diverſly received and entertained among the Nobles, ſome being reſolute to hazard all, both their perſons, lives and fortunes, in this His Majeſties Reſolution, and to endeavour by all means to juſtifie his undertakings; Others upon more mature conſultation and deliberation, were of another mind, and thought that by this meanes they could not acquit themſelves of the fidelitie impoſed upon them for the generall good and benefit of the whole Kingdome.

So that induced by theſe and other faithfull and mature conſiderations, as in duty, and by oath they ſtood bound, they did apply themſelves to divert his Majeſty from this his intention and determination, whereby his Majeſty did perceive his Majeſty might bring a ruine unto this Nation, and alſo that it was impoſſible by this meanes to effect his determined purpoſe without the danger and loſſe of thoſe who were moſt neere and deare unto him, and in whoſe fidelity his Majeſty did repoſe his truſt and confidence, and alſo out of their loyaltie and care informed his Majeſty, that they feared that thoſe who had poſſeſſed his Majeſties eares and breaſt with this evill and deſtructive counſell, they did very much feare would at the time of moſt hazard and danger, be backward and unwilling to put his will in execution. Theſe perſwaſive reaſons could not alter his Majeſties reſolution for the preſent, but he ſeemed to be ſomewhat diſpleaſed with their adviſe; Whereupon ſome of his counſell whoſe hearts and integritie ſtood well affected to the State, left his Majeſtie, *viz.* the Earle of *Dorſet*, the Earle

of

of *Salisbury*, the Earle of *Clare*, with one Lord more whose name for the present I canot remember, took their leave and would have come for *London*. Afterwards Sir *John Banks* endevored to perswade His Majestie to make His return to *London*; Which at first seemed as pleasing to his Majestie as to the Subject desirous of this most happy union, and it received such welcome entertainment with His Majestie, that he was graciously pleased to prepare himselt for *London*. This was most welcome newes, and gave a generall and ample satisfaction to all, but those whose aimes are the difference between His Majestie and the loyall Subject. Much joy was at the first conceived and expressed, and and in this joy and comfort the night was spent. But joy and grief have their continual succession, and seldome is joy of a long continuance, for now when the morning vvas come, and the accomplishment of their conceived joy vvas expected, a suddain cloud overspread their cheerfull breasts, and a new discontent vvas spread through those parts, for His Majesties resolution vvas quite altered from what he had over night determined,

ned, which did cause a generall sorrow in all true hearts; the cause of this so suddain change, is not as yet made known, but tis supposed that His Majestie was moved thus so suddainly to alter his resolution, by the wicked advice of some malignant and dangerous spirits, who are near His Majesties person.

Thus have I enformed you of the last proceedings that have happened amongst us, God in his good time settle all things, that this Nation again may flourish: So I humbly take my leave, and rest

Your faithfull Friend

to serve you.

THOMAS ANDREWS.

FINIS.

TO THE HIGH

AND

HONOVRABLE COVRT OF PARLIAMENT:

The Nobility, Knights, Gentry, Miniſters, Freeholders, and Inhabitants, of the County of SURREY, *whoſe names are ſubſcribed in the ſeverall Schedules hereunto annexed,*

SHEW,

THat the ſtrong confidence, which we have juſtly conceived of the great wiſdome, and impartiall judgement of this moſt high and ſupreame Court, together with that ſolid and ſtable foundation, upon which we underſtand *Epiſcopacie* to be built, hath cauſed us hitherto to eſteeme it, either ſo ſacred, that it ſhould not be attempted, or ſo ſtrong and impregnable, that it could not bee overthrowne by any Chriſtian force, But the continuall and lowd cries, and the violent aſſaults that are made againſt it, eſpecially by thoſe of our owne vicinitie and neighbourhood, hath awakened our

Care and Jealouſie, for the quiet and ſafety of this Church and Common-wealth, wherein our ſelves have ſhare and intereſt, And we reckon it our duty, by our humble Petition unto this grave and honourable Senate, to withſtand (if it may be) their inconſiderate and dangerous endeavours, Or at leaſt to teſtifie before God and the whole Chriſtian world, how far we are, either by approbation or ſilence, from giving the leaſt connivence or aſſent unto the aboliſhing of that ſo well eſtabliſhed and long approved Government.

We therefore become moſt humble and earneſt Petitioners unto this Honourable Court, that you would be pleaſed to take into your moſt deepe and religious conſiderations, thoſe inconveniences and miſchiefes, which, beſides many other, we doe greatly feare would enſue, if that this Eccleſiaſticall Government ſhould be overthrowne.

Firſt, what apparent cauſe of inſultation and triumph would be given unto our Adverſaries of the Roman party, againſt whom we have hitherto had juſt cauſe of glorying in this Religious boaſting, that both our Doctrine and Government, have been firſt and principally authoriſed by the divine and heavenly Sentence of the holy Scripture, and have had the ful approbation and teſtimony of the moſt pure and incorrupt times of the Primitive Church. With what face or countenance ſhall we now looke upon them, if we ſhall at once caſt off, as altogether polluted and Antichriſtian, that *Hierarchie*, that Sacred and Apoſtolicall Government, which not onely our ſelves have avouched and maintained unto the whole world, but hath beene held in ſo much veneration and honor, by ſo many Councels Oecumenicall and Nationall, ſo many holy and learned Fathers, ſo many glorious & conſtant Martyrs and Confeſſors, and in a manner by the whole Aſſembly of Chriſtian people, for the ſpace of 1500. yeares.

Secondly,

Secondly, what hurt and heart-breaking diſcouragement it may prove unto thoſe, that have carefully deported themſelves, as the dutifull and quiet children of the Church, if they ſhall receive, as a reward of their peaceable and diſcreet behaviour, bitter reproach and ſcorne, of which they have already taſted in too great a meaſure, and doe ſtill expect a greater burthen to be laid on their ſhoulders, eſpecially by thoſe who doe now plainely manifeſt, that they have formerly entertained a ſecret hatred and grudge againſt that Government, unto which by their outward ſemblance, and by the ſubſcription of their hands, they have for their preſent advantage fraudulently yeelded atteſtation and conſent.

Thirdly, what amazement and diſtraction it will cauſe amongſt quiet, religious and well-affected people, when they ſhall heare that Diſcipline & Government, which now for the ſpace of about an hundred yeares, ſince our firſt happy deliverance from Popiſh Idolatry and Superſtition, hath beene by the moſt religious and learned Clergy, by Preaching and Writing and likewiſe by the Lawes and Authority of this Kingdome, both Civill and Eccleſiaſtical, publikely and conſtantly approved, taught and enjoyned, as moſt Soveraigne and Apoſtolicall; now by the ſame voice and authority to be cried downe, rejected and troden under foote, as peſtilent, Antichriſtian, and intollerable, what dangerous concluſions weake mindes may draw out of ſuch premiſſes, we referre it unto the religious care of this Honourable Court to ponder and adviſe.

Fourthly, what a pile of fewell will be heereby adminiſtred, and caſt into the flame of their intemperate zeale, that ſtand Schiſmatically, and Anabaptiſtically affected (of which ſort we feare there are in this Kingdome too great a number) And whether their fury may not, with the like confidence,

preſume to oppoſe whatſoever new forme of Government may be introduced, hoping with much facility to prevaile againſt a green unſetled wall, by the ſame Engines, wherewith they ſhall give the overthrow unto ſo ancient and firm a Structure, whoſe Foundation hath been laid by the skilfull hands of the greateſt Architects, and Maſter-builders of the Chriſtian World; And whether their unexpected ſucceſſe againſt the Eccleſiaſticall, may not embolden them to give the like furious onſet, and aſſault, againſt the Secular and Civill Power.

Laſtly, how open and large a Field will be ready, and prepared to be ſowne with the ſeed of implacable hatred and diſcord, when among ſo many darke, and intricate diſputes about Gods eternall Decrees, and Purpoſes, and other profound miſteries of our Chriſtian Religion (that have been eſteemed by the Ancient, as the bones of the Paſcall Lambe, that might not be broken) it ſhall be free for every man (for want of Eccleſiaſticall Authority to reſtraine, or judgement to diſcern of thoſe inſcrutable ſecrets) guided by no other rule then the crooked line of his own diſcretion, in the open and publike Aſſembly, to caſt forth ſuch doubts and queſtions, as may prove a ſnare and torture unto the weake, and a bone of perpetuall contention unto the proud, and obſtinate, When now the Epiſcopall authority being removed, there ſhall remaine no other Eccleſiaſticall power to reſtraine, and determine, theſe and ſuch like queſtions, but by Suffrage, and *Major* part of voyces: We humbly propound it unto the calmeſt and deepeſt Wiſdome of this noble Senat to judge, whether or no, it may not only be poſſible, but very probable too, that the more vehement, and Popular part, overſwaying the more temperate, and ſoberly learned, the matter may ariſe unto that height, that either the truth may bee deſerted, and the Conſciences of men left upon the rack, or the contention and tumult

tumult wax ſo great, as may cauſe the whole Church and Kingdome, not onely to ſigh and groane, but to bee put into great hazard of ſinking under ſo great a burthen.

We therefore moſt humbly crave, and importunatly begg, of this Honourable Senate, that you would bee pleaſed, ſo to take off that Ruſt, which by long courſe of time hath cleaved unto the Brazen Pillars of our Temple, as that you entertaine not within your bleſſed and Chriſtian hearts, the leaſt thought, or imagination of taking away this ancient and neceſſary Supporters of this Sacred Building, by giving way to the overthrow of that Government, which the holy Spirit of God hath approved, and his Almightie arme hath hitherto protected, and wee truſt, at this time hath advanced you, of this noble Senate, unto theſe Honorable Seats, to make you his moſt happy Inſtruments, after the Example of your bleſſed Anceſtors, in the time of Queene ELIZABETH, *of happy memory, to ſhield and defend it againſt unreaſonable Admonitions, Petitions, Supplications, and all Incurſions whatſoever of Innovation, and Schiſme, that may aſſault it.*

And as bound we ſhall for ever pray, &c.

To the Right Honourable the Lords aſſembled in his Majeſties high Court of PARLIAMENT.

ALSO

To the honourable Houſe of Commons, there likewiſe Aſſembled.

The humble Petition of the Inhabitants of the Burrough of Southwarke, *and other places neere adjacent, being all true Proteſtants.*

Humbly Sheweth

THat whereas we have of late received a Proteſtation from this moſt Honourable Houſe, to maintaine the Proteſtant Religion eſtabliſhed, and in all godly ſubmiſſion have taken the ſame Proteſtation, to maintaine the the ſame Religion, which we underſtand to be the ſame, that was by King *Edw. 6.* of famous memory, refined and reformed from Popery, and eſtabliſhed by him, and the Parliament in his time. Then afterwards perſecuted by the Papiſts in the Raigne of Queen *Mary*, and againe by the great mercy and goodnes of God re-eſtabliſhed by Queen *Elizabeth* of bleſſed memory, and by the Parliaments in her time, as appeareth by the Acts and Monuments of the Church, and the Acts and Statutes of the Realme, and ſince continued by King *Iames* of moſt worthy memory for his great Learning and Piety, as alſo by our now moſt gracious Soveraign Lord King *Charles*, and the whole ſtate for ought we know to the contrary.

Nevertheleſſe are we grievouſly offended by the inſolent carriage of many Preachers and Lay-people in their Prayers, Sermons, diſcourſes and actions, ſome calling the Doctrine and diſcipline of our Church curſed, others refuſing to reade the

the Booke of Common prayer, enjoyned by Statute, others calling it Popish, others behaving themselves most unreverently at those prayers, or standing without the Church till they be done, refusing to joyn with the Congregation, in those prayers. Besides some wil not bring their Children to Church to be baptized, others will not kneele at receiving the holy Communion, but some will stand, some sit, others refuse to have their dead buried in the common way of our christian buriall; Women refuse to give God thankes for delivery in Childbed as is appointed. Some Preachers will not use the Lords Prayer at all, & yet wil call fasts publikely without authority. And our Ministers who by the Statute are bound to use the forme of the Booke of Common prayer, and no other, together with those Rites there enioyned, are for making conscience to obey the Statutes, mocked and abused by base terms in the Church, and in the Streets, nay some have been threatned so that they dare not weare their Ministeriall garments, nor vse the formes of Service by Law prescribed. And our ancient Vestry men, who were wont to keepe their Parishes in good order, are contemned and abused by a rude company of young, poore, and vnworthy fellowes; Which disorders have bred great scandall and distractions among all true hearted Subjects and Protestants, and much griefe (we verily beleeve) to every one save Papists and Schismatickes, who make a sport at Gods dishonour, and this our Church of *Englands* troubles.

In consideration whereof we most humbly desire that till things be otherwise established by Act of this most high and honourable Court, we may have some peculiar order, for redresse of these tumults and distractions among us from both Houses, combustions may bee prevented (which else may justly be feared.) And all of us may quietly and comfortably meet together in the

the Churches to ſerve God vnanimouſly and vniformly as Gods word doth teach us, and the Statutes of the Kingdome enjoyne us,

And we ſhall be ever bound, and will daily pray for the happie ſucceſſe of your honourable proceedings, as becommeth all good men, and us your Honours humble Petitioners.

Subſcribed by all the Knights, Iuſtices of the Peace, and Gentlemen, and Freeholders at the quarter Seſſions, for the County of *Surrey*, and after by the chiefe Inhabitants of the Borough of *Southwarke*, and the parts adjacent, in which Borough, and adjacent parts, beſides other parts of the whole County did Subſcribe, *Knights*, 13. *Eſquires*, 15. *Divines*, 18. *Gentlemen*, *Freeholders, and others of good account.* 382.

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THE HVMBLE PETITION

Of the Lords and Commons in Parliament Assembled.

Sent to his Maiesty at *York*, 18 Iune 1642.

ALSO

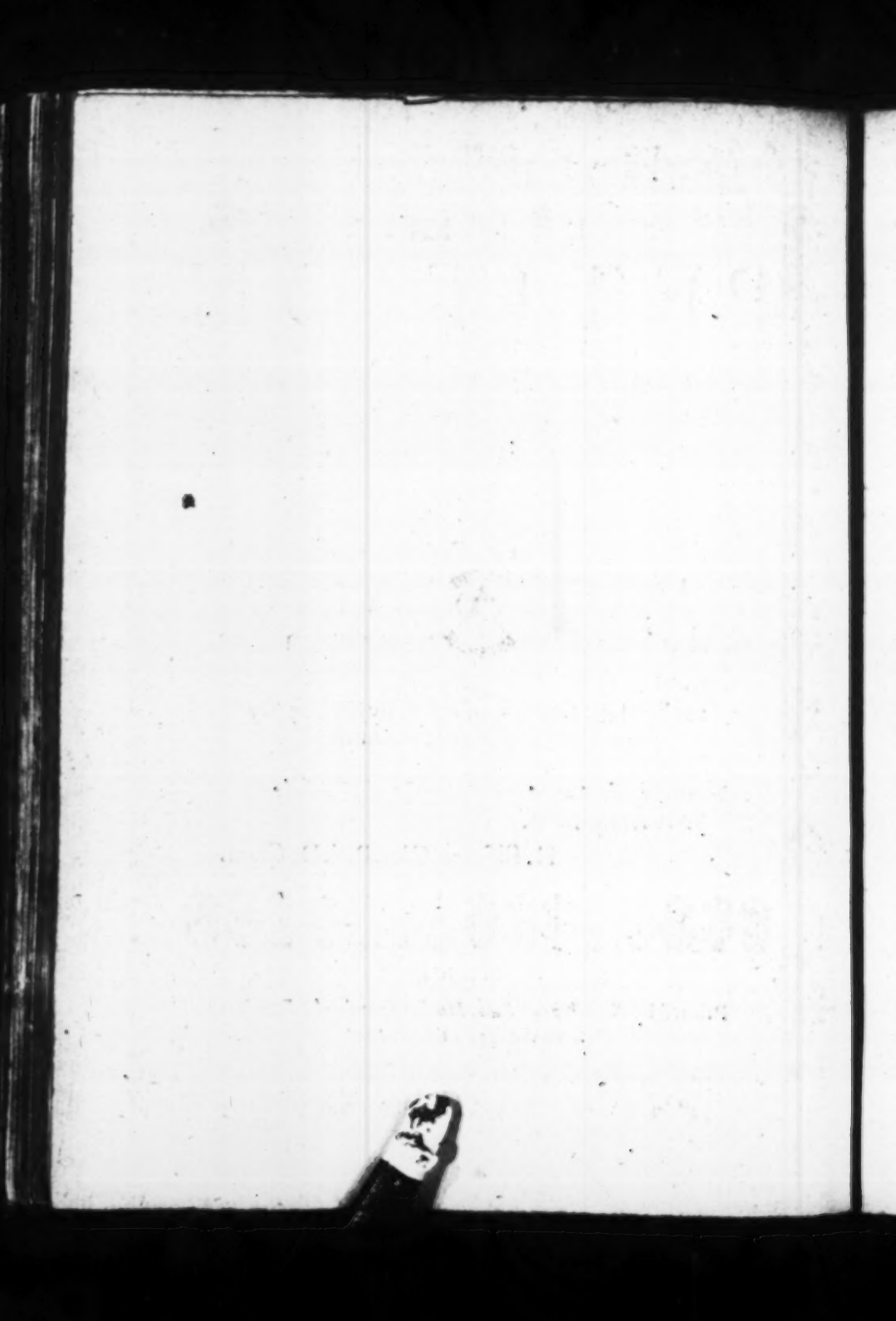
A DECLARATION

of the Lords and Commons in Parliament, concerning an illegall Writ sent to the High Sheriffe of *Essex*, by his Majesty for the publishing his late Proclamation.

Ordered by the Lords and Commons, that this be forthwith printed.

H. Elsynge Cler. Parl. D. Com.

LONDON,
Printed by *R. Bishop* for *Edw. Husbands* and *John Franke*,
Iune the 21. 1642.



To the Kings moſt excellent MAIESTIE.

The humble Petition of the Lords and Commons in Parliament Aſſembled.

YOur Majeſties moſt humble and faithfull Subjects, the Lords and Commons aſſembled in Parliament, have lately received a Petition from a great number of the Gentry, Freeholders, and other Inhabitants of the County of *York*, aſſembled there by Your Majeſties command the third of *June*, wherein they declare unto us, That having taken a Reſolution to addreſſe themſelves unto Your Majeſty in the humble way of a Petition for the redreſſe of thoſe grievances which they now lie under, they were violently interrupted and affronted therein by the Earle of *Lindſey* the Lord *Savill*, and others; and notwithſtanding all the meanes they could uſe to preſent their juſt deſires to Your Majeſty, yet they could not prevaile with Your Majeſty to accept of their Petition; the Copy whereof they have ſent to us, with an humble deſire that wee would take ſuch courſe therein as may tend to the preſerva-

tion of their Liberties, and the peace of the Kingdome: And that we would addreſſe our ſelves to Your Majeſtie in their behalfe, that by our meanes their deſires may finde better acceptation with Your Majeſty: Whereupon having ſeriouſly weighed, and conſidered the particulars of thoſe their complaints and deſires, as they are laid down in their Petition; and finding that the grievances they complaine of, are the encreaſe of the miſeries formerly ſuſtained by that County, (which hath well nigh for three yeares laſt paſt been the Tragicall Stage of Armies and Warre) by reaſon of Your Majeſties diſtance in reſidence, and difference in Counce'ls from Your great Councell the Parliament; begetting great diſtempers and diſtractions throughout the Kingdome, and eſpecially in that County; The drawing to thoſe Parts great numbers of diſcontented Perſons, that may too juſtly bee feared doe affect the publike ruine, for their private advantage; The drawing together of many Companies of the Trained Bands, and others both Horſe and Foot of that County; and retaining Multitudes of Commanders and Cavalleers from other Parts: The daily reſort of Recuſants to Your Majeſties Court at *York*; The great preparations of Arms, and other Warlike Proviſions, to the great terror and amazement of Your Majeſties peaceable ſubjects, and cauſing a great decay of Trade and Commerce amongſt them; All and every of which particulars are againſt the Law, which Your Majeſty hath made ſo many, and ſo frequent Profeſſions to uphold and maintaine.

And the Lords and Commons finding on the other ſide, their humble deſires to bee, That Your Majeſtie would hearken to Your Parliament, and declining all other Councels whatſoever, unite Your confidence to Your Parliament. And that Your Maieſtie would not divide

your

your Subjects joynt duty to your Majeſty, the Parliament, and Kingdom; nor deſtroy the Eſſence of your great Councell and higheſt Court, by ſubjecting the determinations and Councels thereof to the Councels and opinions of any private Perſons whatſoever. That your Majeſty having paſſed an Act, that this Parliament ſhall not be diſſolved, but by Act of Parliament, your Majeſty would not doe any thing tending thereunto, by commanding away the Lords and great Officers whoſe attendance is neceſſary thereunto. That your Majeſty having expreſſed your confidence in the affections of that County, you would pleaſe to diſmiſſe your extraordinary Guards, and the Cavaliers, and others of that quality, who ſeeme to have little intereſt or affection to the publike good; their language and behaviour ſpeaking nothing but diviſion and warre, and their advantage conſiſting in that which is moſt deſtructive to others. And laſtly that in ſuch Conſultations, and Propoſitions as your Majeſty maketh to that County, ſuch may not be thruſt upon them, as men of that County, that neither by their fortune, or reſidence are any part of it. All which their humble and moſt iuſt deſires being according to Law, which your Maieſty hath ſo often declared ſhould be the meaſure and rule of your government, and actions. And we your Maieſties moſt faithfull Subiects the Lords and Commons, fully concurring with the Gentlemen and others of the County of *York*, in their aſſurance that thoſe deſires of theirs will abundantly redound to the glory of God, the honour and ſafety of your Maieſty, the good of your Poſterity, and the peace and proſperity of this Kingdom. We humbly beſeech your Maieſty graciouſly to hearken unto them, and to grant them. And that you would ioyne with your Parliament in a ſpeedy and effectuall courſe for the preſervation

of their Liberties, and the peace of the Kingdom; which duty, as we are now called upon by that County to diſcharge, ſo doe we ſtand engaged to God and Man for the performance thereof by the truſt repoſed in us, and by our ſolemne Vow and Proteſtation; And your Maieſty, together with us, ſtands engaged by the like Obligation of Truſt, and of an Oath, beſides the many and earneſt Profeſſions and Proteſtations which your Maieſty hath made to this purpoſe, to your whole Kingdom in generall, and to that County in particular: the peace and quiet of the Kingdom (as is well obſerved by thoſe Gentlemen, and Free-holders of Yorkſhire in their Petition) being the only viſible meanes, under God, wherein conſiſts the preſervation of the Proteſtant Religion, the Redemption of our Brethren in *Ireland*, and the happineſſe and proſperity of your Maieſty, and all your Dominions.

A DECLARATION

Of the LORDS and COMMONS in Parliament, concerning an illegall Writ ſent to the high Sheriffe of *Eſſex*, by His Majeſty, for the publiſhing His late Proclamation.

WHereas *Robert Smith* Eſquire, now High Sheriffe of the County of *Eſſex*, hath lately received a Writ bearing date the 27th day of May in the 18th yeare of his now Majeſties reigne, thereby commanding him to publiſh a Proclamation whereby all his Majeſties ſubjects belonging to the trained Bands or Militia of this Kingdome are forbidden to riſe, march, muſter, or exerciſe by vertue of any Order, or Ordinance of one or both Houſes of Parliament, without conſent or warrant from his Majeſty upon paine of puniſhment according to the Lawes.

And whereas the ſaid High Sheriffe hath now addreſſed himſelfe to both Houſes of Parliament for advice and directions therein, conceiving the ſaid Proclamation to be contrariant and repugnant to the Ordinance and Judgement of both Houſes of Parliament concering the *Militia*:

It is therefore declared by the Lords and Commons in Parliament (they intending nothing by the ſaid Ordinance but the protection and ſecurity of his Majeſties perſon, the defence of the Kingdome againſt forraigne invaſion, and the preſervation

preſervation of the publique peace againſt inteſtine Rebellions and Inſurrections here at home, the maintenance of the Priviledges and Authority of Parliament according to the Proteſtation) That the ſaid Writ is illegall, for that by the Conſtitution and Policy of this kingdom, the King by his Proclamation cannot declare the Law contrary to the Reſolution of any of the inferiour Courts of Juſtice, much leſſe againſt the high Court of Parliament: And likewiſe, for that this Writ forbiddeth that to be done which they are obliged unto by their duty to God, their allegiance to his Majeſty, and the truſt repoſed in them by the Commonwealth, (the Law having intruſted them to provide for the good and ſafety thereof:) And that the ſaid High Sheriffe hath done nothing in forbearing to publiſh the ſaid Proclamation but according to his duty, and in obedience to the Order of both Houſes. And he is hereby required not to publiſh the ſaid Proclamation, or any other Proclamations, or Declarations, of the like nature that concern the Parliament, without firſt acquainting the ſaid Houſes.

And it is further declared, that the ſaid high Sheriffe, and other Sheriffes of other Counties within this Kingdome of *England*, and the Dominion of *Wales*, for their obedience to the Orders and Ordinances of Parliament, or that have, or hereafter ſhall doe any thing in the execution thereof, ſhall be protected by the power and authority of both the ſaid Houſes.

Ordered by the Lords and Commons, that this be forthwith printed.

H. Elſynge Cler. Parl. D. Com.

FINIS.

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The trueſt, and moſt Reall 13

RELATION OF THE APPREHENSION OF THREE MOST NOtorious REBELS in *Ireland* brought to the *Parliament* in ENGLAND. *viz.*

The Lord *Magwire.*
Collonel *Read*, coſin germin to *Tyrone.*
Captain *Mac Mallion* brother to *Philomy O Neale.*

The Relation being truly taken from their own mouthes word for word as followeth.

With the true deſcription how they were firſt taken neer *Dublin*, apprehended by Captain *Smith*, and now by him detained, till the further cenſure of the *Parliament.*

Alſo the manner of their examination before a Commitee of both Houſes in the Courts of WARDS.

And from thence committed to the Tower, there to remain untill further Tryall.

Alſo News from YORK, with His MAJESTIES Propoſitions to the *Lords* there.

LONDON:
Printed by true Intelligence for *Tho. Powell.* 1642.

RELATION

The trueſt and moſt Reall

RELATION

OF THE APPREHENSION

of three moſt Notorious Rebells in *Ireland*, brought to the Parliament in *England*.

LOng have the inſolency of the trayterous Rebels in *Ireland* exulted over the conſciences, liberties, and eſtates of the *Proteſtants*, contemning not onely the Royall Government of the fundamentall Conſtitutions, and Lawes of the Kingdome, but alſo denying to ſubſcribe to the directions and Authoritie of the Parliament of *England*. And as they have broken into open Rebellion, ſo they have continued the ſame in a moſt unnaturall and inhumane

manner. But moſt eſpecially, their tyrannies have extended againſt thoſe who have been unfained Profeſſors of the Proteſtant Religion, not ſparing either ſexe, age, degree, or any Nature whatſoever, or of what eſtate ſoever. And it hath pleaſed Almightie God to curbe in their Rebellion, and adde a period to their nefarious intentions. For the *Proteſtants* have now gained a more victorious renowne, and have re-obtained many Caſtles and Townes there in *Ireland*, and have repelled their Forces extreamly. *Ballinekill*, *Kilcullin*, the Caſtle of *Dort*, *Drogheda*, *Clegham*, *Knockardnegurrah*, with many other Caſtles and Townes have been lately relieved by the *Engliſh*.

Whereupon the Rebels being highly exaſperated, did congregate themſelves in manner of a Councell, and in their Convocation did concurre how they might by their continued conſultations there taken, overcome the Countrey either by ſome ſuddaine and unexſpected Straragem, or elſe by the policy and ſtrength of them all conjoyned together. Wherefore they met neare *Dublin*, and there they intended to execute their cogitations and reſolutions, expreſſed before, where there were diverſe Rebels met, but the *Engliſh* reſiſted, and oppoſed them, and tooke in that Skirmiſh

miſh three moſt notorious Rebells, and being apprehended were conſequently brought to the Parliament in *England*, now illuſtriouſly Aſſembled at *Weſtminſter*. Their examination being before a Committee of both Houſes, in the Court of Wards: The true and reall intelligence, and deſcription whereof is as followeth.

The fifteenth day of this preſent Moneth, certaine Rebells came marching towards *Athy*, but when they perceived that the Lord Lievtenants Troope, Sir *Patricke Wymes*, and Sir *Thomas Lucas*, with the aſſiſtance of Captaine *Armeſtrong*, Generall Quarter-Maſter of the Horſe, did oppoſe them, being before diſcovered, and marching ſtrongly with their compleat Forces againſt them, they began to revolt and decline from their former intentions, and ſo turned immediately towards the Citie of *Dublin*: where they had concluded by the generall Councell of Warre, taken before amongſt them to meet, there being in the ſaid Company, the Lord Viſcount *Mountgarret*, the Baron of *Dunboine*, the Earle of *Care*, the Earle of *Catherlagh*, the Lord Baron of *Loghmeh*, the Lord *Magwire*, with moſt of the Arch-Rebels in the Counties of *Arkloo*, *Wickloo*, *Manahene*, &c. Here they were aſſembled neare *Dublin* in a great

Armie, it being the greateſt company, and Forces that ever the Rebels had together; but the Earle of *Ormond*, the Lord *Pore*, Earle of *Valentia*, the Lord *Barbaron*, Earle of *Eaſt Meath*, the Lord *Thomond*, the Lord Lievtenants Troope, Sir *Patricke Wymes*, Sir *Thomas Lucas*, and Captain *Armeſtrong*, moſt valiantly, and with couragious magnanimitie reſiſted them: and after ſome vollies of ſhot given, and the *Engliſh* following them alſo very cloſely, in ſo much, that they were compelled to flie, but many of them were ſlaine in the purſuit, and diverſe taken priſoners; amongſt whom there were three Notorious Rebels taken, *viz.* the Lord *Magwire*, Colonell *Read*, Couſin Germane to *Tyrone*, Captaine *Mac Mallion*, Brother-in-Law to *Philomy O Neale*, and conducted from thence neare *Dublin* with a very ſtrong Watch and Guard to the Parliament in *England*, that they may receive whatſoever Verdict of cenſure, they in their diſcreete and delibetate Iudgements ſhall thinke expedient.

They were brought to the *Red Lyon* in *Holborne* by Captain *Smith*, and others, and there they were impriſoned, having a ſtrong Watch, with certain Conſtables, to detaine them ſecurely, leaſt peradventure they ſhould eſcape.

They

They were brought laſt Monday before a Committee of both Houſes, ſitting in the Court of Wards, where when they firſt appeared at their examination before the Committee, they anſwered, that they were Recuſants, and being borne and brought up in the ſame Religion, which the Catholique Church of *Rome* profeſſed, they were alſo reſolved to live and die in the maintenance thereof: renouncing whatſoever ſhall be in oppoſition to the ſame. And that though they might be ſuppoſed to be Rebels, and ſo reputed, yet they did nothing (as they ſtrongly did aſſeverate) but what the lawfulneſſe of their Conſciences did ſuggeſt unto them. Whereupon it was Ordered by the Houſe, that they ſhould be committed to ſtrong Cuſtody, till the further cenſure of the Houſe.

Newes

News from *York*, with His Majesties Propositions to the Lords there.

SIR,

I Conceive my Lord of *Linsey* is Admiral of *England*, and the Lord of *Ormond* Lord Lieutenant of *Ireland*. The King hath this day made divers Propositions to the Lords here; As

First, to have the Declaration of both Houses of the Ninth of *May* to be disavowed.

Secondly, to have justice in *Hull* businesse.

Thirdly, to have the *Militia* declared to be his right.

Fourthly, to have tumults punished.

Fifthly, to have the Parliament adjourned to *Oxford*, *Winchester*, *York*, *Coventry*, *Bristoll*, *Nottingham*, or any of those places where His Majesty shall command, and other things which I have not leasure to adde.

To morrow they meet again, and I beleeve the main question will be, whether a Declaration shall be made here, or the Lords to agree here, and vote in the House, and in what equipage to go. Our Court increaseth daily, and we beleeve notwithstanding the offer of an hundred thousand pound, by the Common Councell, that the King may have as much money from the Citizens as they, and I beleeve here is ground for such a conceit. Here is no possibilitie of the Kings sudden remove hence, though some think he may step hence to *Lincolne*, for three or foure dayes to settle that Countrey, but I am not of that opinion.

FINIS.



K Leslie

14.

Generall LESSLEY's DIRECTION AND ORDER

For the exercising of

HORSE AND FOOT.

BEING

A most Exact, Compendeous, and Necessary Direction for all such as are studiously devoted to the due Exercise of ARMES, and principally intended for the young sort of the

MILITIA.



LONDON,
Printed by *Richard Badger*, for *L. Blaikelock*.
1642.

To the Reader.

Deare Countrie-man,

MY zeale for the publike good hath invited me toexpoſe this ſhort, but excellent Treatiſe to the publike view, being without controverſie, the beſt of all moderne Tracts upon this Subject. I need not amplyfie my ſelfe by way of Apologie in commendation of the worke, where Leſleyes name ſhall command in chiefe, nothing doubting, but every noble ſpirit will willingly follow ſuch a Leader, to whoſe conduct and direction I leave you.

Farewell.

Generall LESSLEY'S DIRECTION AND ORDER

For the exercising of a FOOTE COMPANY,

The Files being eight deepe.

And that they frame their Companies, two parts Musketeers, and the third part Pikes.

STand right in your Files.
Stand right in your Ranks.
Silence.
To the Right hand.
As you were.

Note, when you are commanded to be as you were, you are ever to turne to the contrary hand from whence you came.

To the left hand.

As you were.
To the right hand about.
As you were
To the left hand about.
As you were.
Rankes to the right hand double.
As you were.
Rankes to the left hand double.
As you were.
Files to the right hand double.
As you were.
Files to the left hand double.
As you were.
Halfe Files to your right hand, double your front.
As you were.
Halfe Files to the left hand, double your front.
As you were.
Rankes to the Right hand countermarch.

When you will countermarch to the right hand, the first ranke of Leaders only must advance one step forwards with the right leg, and then turne, and all the other rankes must march first up to the place from whence the first ranke did countermarch before they turned.

Rankes to the left hand countermarch.

Observe, that if you will now countermarch to the left hand, the first ranke must step forward, one step with the left leg, and then turne, and all the other rankes behind must come up to that place before they turne where the Serjants stands.

Observations before your wheel.

IF you will wheel to the right hand you must double your rankes to the left, and if you wheel to the left, you must double to the right.

Rankes to the right hand double.
Files close to the right hand, to the close order.
Rankes close up to the Swords point.

Note

Note, that when you will wheele to the right hand, that the Leader of the right hand file mu't keepe his Musket-reſt fixt to the ground, and muſt only turn his body without looſing of any ground, and alſo the left hand leader if you wheele to the left.

To the right hand wheel, or, *To the left hand wheel.*

Having wheeled to bring them to their former order, you muſt uſe theſe words of command.

Firſt to the Rankes that were cloſed to the ſwords.

Rankes, backwards to your double diſtance of twelve foot.

Open your Files to the left hand of three foot.

And then ſpeaking to the Rankes that were firſt doubled,

Rankes, as you were.

Having performed the former motions; you may afterwards exerciſe your company of Pikes and Musketeers together, or each a part.

To begin with the Pikes, you may command them to doe theſe motions ſtanding, viz.

Advance your Pikes.
Order your Pikes.
Shoulder your Pikes.
Charge your Pikes.
Order your Pikes.
Trayle your Pikes.
Cheeke your pikes.

But theſe motions are to bee performed both ſtanding and marching.

Charge your Pikes.
Shoulder your pikes.
To the right hand charge.
Shoulder your Pikes.
To the left hand charge.
Shoulder your Pikes.
To the Reere charge.
Shoulder your Pikes.
Part your pikes.
Comport your pikes.
Charge your Pikes.
Shoulder your Pikes.

Stand.
Charge under hand.
Charge your pikes at the foot.
Shoulder your Pikes.
Order your Pikes.

1. Firſt note that in Charging, halfe the Ranks only muſt charge their Pikes, the other hindmoſt halfe of their rankes doe but port their Pikes, that is, they carry them ſo couched over the heads of the formoſt, as may give them no offence in charging, or retiring: beſides, this way the Pikes are not ſo ſubject to be broken by the ſhot of the enemy, as when they are advanced.

2. They muſt likewiſe obſerve, when they charge ſtanding to fall backe with the right Leg, and marching to ſtep forward with the left.

3. The exerciſing of your Musketeeres is likewiſe performed either ſtanding or marching, that is, either by Rankes or by Files after three manner of wayes, alwayes blowing your match, moving your right leg formoſt, when you are ready to preſent.

1. Having an enemy in your front.
2. In your Reere.
3. Vpon the right or left hand Flanke.

Note alſo that the firſt Ranke falling back with their right legs, lyes on, gives fire, and the firſt ranke falling away, the ſecond in ranke preſenting having their pans guarded, blowes their matches, opens their pans, and ſteps forward with their right legs, into the place of the firſt ranke, lyes on, gives fire, and fall away, whiles the reſt of the body of Musketeeres move up to their places, and ſo two rankes at a time making ready, you may give fire ſo often as you liſt.

Obſerve that in charging of an Enemy, that the right hand Wing fall off to the right hand, and the left hand Wing to the left, and the Officers are to give the ſame word of Command.

The Musketeers are to have a ſingular care to carry the mouthes of their Muskets aloft, aſwell when they are ſhoul-

dred

dred as in priming, as alſo when they keepe their pans guarded, and come up to give fire.

Moreover if an enemy ſhall appeare on either your right or left Flanke, and that you reſolve to maintaine your ground, and would gall him from either Flanke, it is performed by giving firſt the words of command, To the right hand or left hand which you pleaſe, and then making an intervall of ſix foot diſtance betweene the middlemoſt leader of the halfe Files, for the halfe Ranke on the left hand doe fall away betweene the Files, to the Reere before the Pikes, and the halfe Ranke on the right hand, on the right Flanke, likewiſe you may give fire, from either or both Flankes as often as you liſt.

Againe, if an enemy ſhould ſhew himſelfe in your Reere, the like is done by this terme of direction:

To the right hand about.

And having given fire upon them, fall away to the place where the Front ſtood, even in the ſame Manner as you did before.

In advancing towards an enemy, two Rankes muſt alwayes make ready together, and advance ten paces forward before the body, at which diſtance a Serjant, or when the body is great, ſome other Officer muſt ſtand, to whom the Musketteers muſt come before they preſent and give fire, firſt, the firſt Ranke, and while the firſt ranke gives fire, the ſecond keepe their Muskets cloſe to their reſts, and their pans guarded, and aſſone as the firſt are fallen away, the ſecond preſently preſents, gives fire, and fall after them. Now as ſoone as the two firſt rankes doe moove from their places in the front, the two Rankes next it muſt unſhoulder their Muskets and make ready, ſo as they may advance forward ten paces as before, as ſoone as ever the two firſt Rankes are fallen away, and are to doe in all points as the former, ſo all the other rankes through the whole company or diviſion muſt doe the ſame by twos one after another.

A way

A way how to give fire retreating from an enemie.

AS the Troope marcheth, the hindmoſt ranke of all keeping ſtill with the Troope, maketh ready, and being ready, the ſouldiers in tha ranke turne altogether to the right hand and give fire, marching preſently away a good round pace to the front, and there place themſelves in rankes together juſt before the front, as ſoone as the firſt ranke turne to give fire, the ranke next it make ready and doth as the former, and ſo all the Reſt.

Laſt of all the Troope or wing of the Musketeers make ready altogether ſtanding, and the firſt without advancing gives fire, in the place it ſtandeth in, and ſpeedily as may bee, yet orderly falls away, all the Rankes doing the ſame ſucceſſively one after another.

A manner how to give fire, either from the right or left hand Flank.

THe Company or diviſion marching, the utmoſt file next the enemy, are commanded to make ready, keeping ſtill along with the body, till ſuch time as they be ready, and then they turne all to the right or left hand, according to the ſight of their enemy, either upon the right or left flanke and give fire altogether, when they have diſcharged they ſtirre not, but keepe their ground, and charge their peeces againe in the ſame place they ſtand, now as ſoone as the aforeſaid file doth turne to give fire, the utmoſt next it makes ready alwayes keeping along with the troope, till the bringers up be paſt, a little beyond the leaders of the file, that gave fire laſt, And then the whole file muſt turne, and give fire, and do in all points as the firſt did, and ſo all the reſt one after another.

A Serjant (or if the troope be great ſome better qualified Officer muſt ſtand at the head of the firſt File, and as ſoone as the ſecond file hath given fire and hath charged, hee is to lead forwards the firſt file up to the ſecond file, and ſo to the reſt one after another, till he hath gathered up againe the whole wing, and then he is to joyne them again in equall front with the Pikes.

The manner of Ordering a Regiment.

IF there be ten Companies in a Regiment, conſiſting of a 1000. or 1200. men, they muſt be drawne into two diviſions, five Companies in one diviſion, and becauſe it is not fit that the eldeſt Captaines ſhould be all in one Diviſion, They are thus divided, *viz.*

Collonell.
I.
V.
III.
Serjant Major.
Lievt. Collonell.
IV.
VII.
VI.
II.

1. The firſt Captaines Company next to the Collonells Company.

2. The ſecond Company the left hand of the ſecond diviſion.

3. The third next to the Serjant Major in the firſt Diviſion.

4. The fourth next the Lievtenant Collonell in the ſecond Diviſion.

5. The fifth in the middle of the firſt Diviſion.

6. The ſixth next the ſecond Captaine in the ſecond Diviſion.

7. The ſeventh next the fourth in the ſecond Diviſion.

The Seriants are to march upon the flankes of the Diviſions as neere as they can to their owne men to keepe them in their rankes, and from ſtraggling.

The Drummers betwixt the third, and fourth Rankes. But if the Regiment march in Battaile, then in the flankes of the Regiment as equall with the third ranke in the Front, and ſo likewiſe in the flankes of the Pikes.

The Demonſtration of Places in a Regiment.

THe firſt Captaine leades the Van of Pikes.

The ſecond the Reere of the Pikes.

The third, the firſt diviſion of Musketeers.

The Collonells Captaine ſhall leade the Vanguard of the Musketeeres in the right wing upon the left hand of the third Captaine.

The firſt Leader to lead the ſecond diviſion of Musketeers.

The ſecond to bring up the Reere of all.

The third to leade up the ſecond diviſion of Pikes.

The fourth to bring up the right wing of the Musketeers

But becauſe the abſence of Captaines may be ſuch, as the Regiment may want the principall places of leading, it is in the Collonells will to diſpoſe of the places of leading, as hee ſhall find fitting.

The Serjant major of every Regiment to have a ſpeciall care, before the Regiment moves out of the Quarter, to call upon the Captaines for their odd men of every Company, to make Files of them. And for the overplus, which cannot be above in number, ſhall march in the Reere of the Regiment, before the Officer that brings up the Regiment, not diſbanding themſelves.

Vpon the very motion that the Drummes begin to beat a march, the hindermoſt Rankes ſhall march forwards together as well as the firſt Rankes, that the hindermoſt Rankes need

no;

not come or march away faſter then the formoſt.

The diſtance betweene the Rankes in marching, ſhall bee ſix foote one from the other, ſo that the butt-ends of the pikes ſhall almoſt touch the heeles of them that March before them.

The files ſhall bee no more than three foot diſtance one from the other.

When a Regiment marcheth in diviſion, then the halfe of the Muſketeeres ſhall march before the Pikes, and the Pikes in the midſt, and the other halfe of the Muſketeeres to bee in the Reere of the Pikes.

Obſerving well, that they muſt March ten in front at the leaſt, if the way be fit thereunto, keeping alwayes the diſtances both in Ranke, and file, as aforeſaid.

The Officer that ſhall leade any part of the Regiment, ſhall take up no more place than the ſpace of a Ranke, which is ſix foot, to the end they may follow one another the better, and ſo neither looſe time nor place in marching.

As for the Officer that ſhall march after any part of the Regiment or Diviſion, he ſhall follow the laſt Ranke of them, that march before him, obſerving the diſtance of ſix foote, to the end that betwixt him, and the Officer that ſhall leade any part or diviſion of the Regiment following, there may be likewiſe ſix foot, and ſo betweene the firſt and ſecond diviſion there muſt be eighteene foot diſtance.

If the Regiment be divided and lead in two troopes, the ſecond diviſion of the Regiment ſhall follow the firſt, about the diſtance of ten or twelve paces, and no larger.

The diſtance betweene the Regiments that march one after another, ſhall be eighteene or twenty paces, to wit, ſix foot for the Officer that marcheth in the Reere of the Regiment, and ſix foot for the Officer that leades in the front of the next Regiment, and the reſt of the place betweene both the Officers aforeſaid, and where there is roome enough the Regiment ſhall march cloſe, and in a body, obſerving evermore the diſtance of Rankes and Files as aforeſaid.

Betweene every five files at the moſt, and betweene every three Files at the leaſt of Muſketeeres, they ſhall leave a ſpace

of ſix foote broad, keeping as much as poſſible may be the Muſketeeres of one company together, not marching but in fight.

When the Regiment ſtands in Battaile, and that the regiment conſiſts of two diviſions, each diviſion ſhall be fiftie foot diſtant one from onother.

And the Muſketeers of a Regiment being more in number than the Pikes, and conſequently falling out broader than the front or diviſion of Pikes, they ſhall cloſe inwards, towards both the troopes of the pikes which ſtand before them.

But if ſo be the number of Muſketeers be two great, and that by reaſon of the intervals, or the ſpaces of ſix foote, that are to be made betweene them for their number having no place to fall or cloſe inward without touching one another, then the two troopes of Muſketeers on both ſides of the pikes after whom they ſtand ſhall fall outwards.

The Enſignes of every regiment are to march with their Colours in the Front, ſix foote before the pikes when they march in a body, and in this Barracado to be alwayes ready to vayle their Colours when the Generall paſſeth by, But when they march in Battaile as command ſhall be given, all the Enſignes of each diviſion are to goe down before the fourth and fifth rank, but the Collonels owne Colours to fly in the ſecond ranke, The ſame to be done in the ſecond diviſion, if you come to charge with an enemy, then for good reaſons let the Colonels Colours fall back to the reſt. If the Lord Generall paſſeth by, make the Body move their faces, either in Flank or reere, which way he paſſeth.

That no Waggons ſhall be ſuffered to march betweene the regiments or Diviſion, only each Collonell one, which is to march in the Front of his Regiment, and the Commander of every Tertia to have two in the head of the Tertia, beſides one of their owne Waggons in the head of their owne Regiment, and if their owne regiment have the Vanguard of the Tertia, Then they are to have three Waggons.

And for the Waggons of the Captaines to march in the Reere of the Army in their ſenioritie, according as their Col-

Collonells marcheth that day, and are to be ſo ordered by the Carriage Maſter.

And when the whole is thus Marſhalled and at any time ſhall come to make a ſtand, either at noone-tide to eate, and repoſe, or at eventide to reſt, till the quarter be made, then the Tertia ſhall be lead up to the places, all three in front, each Regiment in diviſion one after another at fifty foot, each regiment at an hundred foot, and each Tertia diſtant in flanke from other about 150. foot, ſometimes if the ground will give it, then the two diviſions of each Regiment ſhall ſtand in front, and ſo the regiments following in that order, and alſo in this order conformable, all the three Tertians, ſide by ſide, and ſo ſhall all the Cannons and Waggons front up in this wiſe in breadth, That the traine may be ſhortned into a neere compaſſe; which is done to keepe the Army cloſe, and in farre diſtance in the Reere.

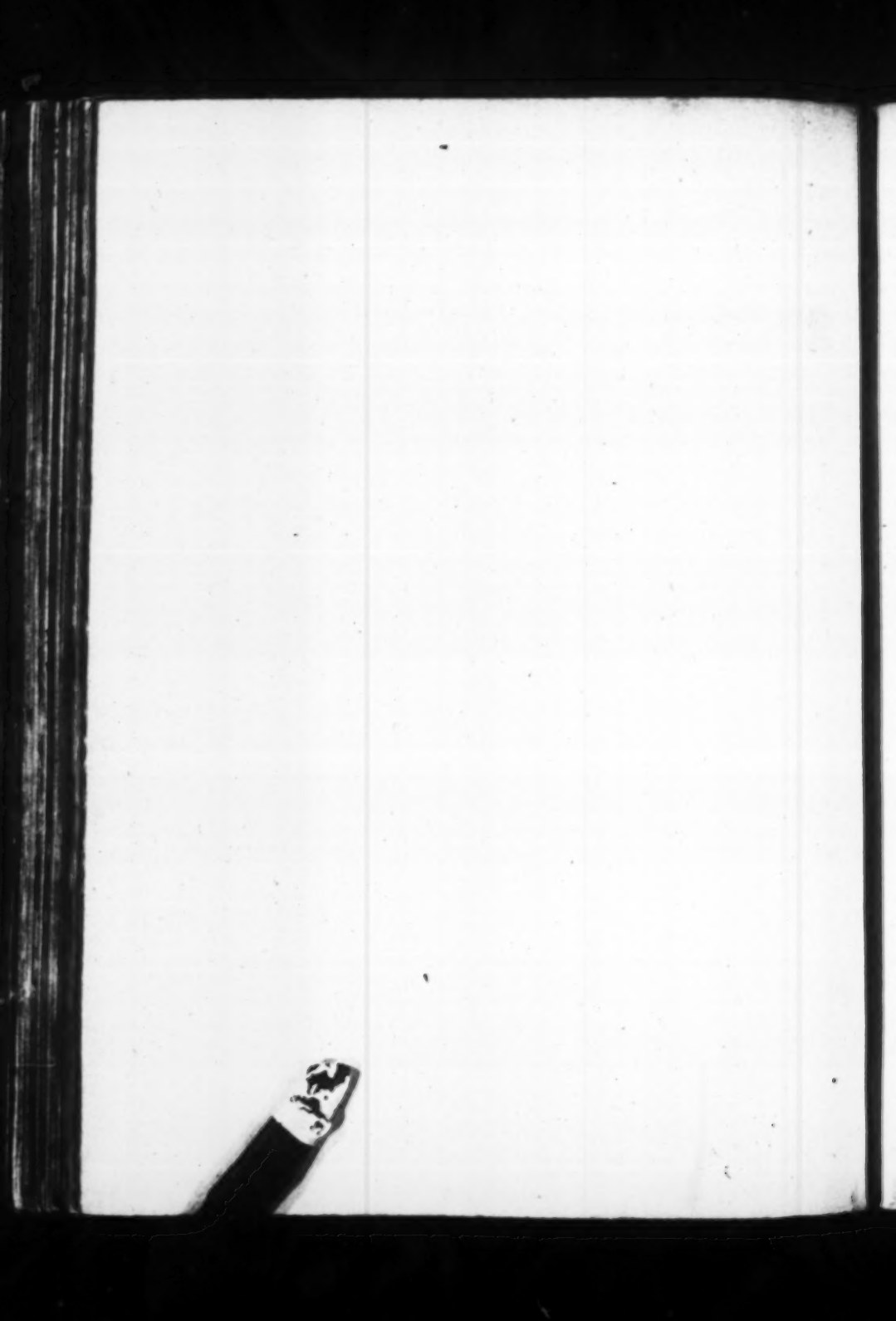
This order is to be obſerved eſpecially as the Generall ſhall find fitting, to give command for it, or otherwiſe not.

FINIS.

Courteous Reader,

WHen the Title Page of this booke first came to the presse, the like direction was intended for the Horse, as thou here findest for the Foot: but some defects appearing in the Copie, in the Publishers absence, I held it not faire to abuse thy credulity.





15

A DECLARATION OF THE Lords and Commons IN PARLIAMENT,

In Answer,

To a Letter sent from His Majestie to the Lord Mayor, Aldermen, and Sheriffs of the Citie of *London*.

Iunii. 20. 1642.

Ordered by the Lords and Commons in Parliament, That this Declaration be forthwith Printed and Published.

Ioh. Brown, Cleric. Parliament.

LONDON,
Printed for *Joseph Hunscott*. 1642.



The Declaration of the Lords and Commons now aſſembled in Parliament, the 20. of *Iune.* 1642.

WHereas in a Paper inſcribed, to our truſty and welbeloved, the Lord Major, Aldermen, and Sheriffs of the City of *London*, dated the 14. of *June*, 1642.

It is affirmed, That great labour is uſed to perſwade His Majeſties Subjects, to raiſe horſe, and to furniſh money, upon pretence of a guard for the Parliament? But in truth to be imployed againſt His Majeſtie, The Lords and Commons do declare, That the deſigne of thoſe Propoſitions is, as was formerly declared, To maintain the Proteſtant Religion, the Kings Authority and

Perſon in his Royall Dignity, The free courſe of Juſtice, The Laws of the Land, The Peace of the Kingdom, and priviledges of Parliament, againſt any force, which ſhall oppoſe them.

And they do further declare, That as the Forces already attending his Majeſty, and the preparation which his Majeſty is now making of Arms, horſe, and Ordnance, from within his Kingdom, and without, at firſt coloured under the pretence of a Guard, do evidently appear to be intended for ſome great and extraordinary deſigne; So they give juſt cauſe of fear and jealouſie to the Parliament. And do fully juſtifie thoſe Votes of the Kings intention of levying Warre againſt the Parliament, to be altogether free from any imputation of ſcandall, as is injuriouſly caſt upon them by that Paper; For ſo long as his Majeſty ſhall continue thoſe Levies, and preparations, The Lords and Commons in Parliament having been ſo often threatned, and reviled for their proceedings about *Hull*, and the *Militia* ſo neceſſarily undertaken, for the good and peace of the Kingdom, They cannot be ſecure by his Majeſties ſolemn Proteſtation

ſtation alone, expreſſed in this and other Declarations, That all his deſires and purpoſes are for the publike Peace, and that he hath not the leaſt thought of uſing force, except he be compelled to it, for the defence of his Perſon, and protection of the Laws; ſeeing his Majeſty in a Declaration publiſhed at *Heyworth-Moore*, doth interpret the Protection of the Laws in ſuch a manner, as giveth juſt and full occaſion to beleeve, That by protecting the Laws his Majeſty intendeth force upon, or againſt thoſe who ſhall ſubmit to the Ordinance of the *Militia*. And becauſe it appears by divers expreſſions and proceedings of his Majeſty, he hath diſcovered an intimation of making ſome attempt upon *Hull*. In both which Caſes they do declare, That whatſoever violence ſhall be uſed, either againſt thoſe who exerciſe the *Militia*, or againſt *Hull*, they cannot but take it as done againſt the Parliament.

And whereas the Houſes have upon Loan, received great ſummes of Money for the ſervice of *Ireland*, from the Companies of the Citie of *London*, (for which they give them great and hearty thanks)

They do declare, That thoſe ſummes ſhall be diſpended as the former have been, to that only ſervice; notwithſtanding, an inſinuation, laying an aſperſion upon them, as if they had done otherwiſe. Further, whereas it is declared to the great reproach of Parliament, That the ſummes deſired towards the raiſing of horſe and Arms is contrived upon generall pretences by ſome few factious Perſons, we leave it to the world to Judge, how it is poſſible the houſes ſhould have all their Members, ſeeing divers of them are by his Majeſtie ſummoned to *York*, and there contrary to the Laws of the Land and priviledges of Parliament detained, nay protected from the Juſtice of both houſes.

And ſecondly, How that can poſſibly be called a Faction, which is done by both Houſes of Parliament, the greateſt Court of *England*, & the moſt faithful Councel His Majeſty hath: But at ſuch language as this, they wonder not, conſidering by what wicked Councell His Majeſties Affairs are guided, and by what malignant ſpirits His Majeſties Affections to the Parliament of late have been miſled.

Both

Both Houſes well wieighing the Premiſſes, Do forbid any Maiors, Sheriffs, Bayliffs, or other Officers whatſoever, to publiſh or ſpread that Paper, as they will anſwer their contempt to the Parliament: And do aſſure themſelves, That neither His Majeſties Commands, nor his Threats will withdraw or deterre men well-affected to the publike, from doing their duty in contributing ſuch Money, Horſe, and Plate as will be neceſſary for the preſerving the being of the Parliament, the Peace of the Kingdom, and thoſe other ends before mentioned, for which they are deſired: The dangerous and miſchievous intentions of ſome about his Majeſty, being ſuch, That whatſoever is moſt precious to men of conſcience and honour, as Religion, liberty, and publike ſafety are like to be overwhelmed, & loſt in the generall confuſion, and calamity of the Kingdom, which will not only queſtion, but overthrow the Charter of the City of *London*, expoſe the Citizens, their wives and children to violence and villany, and leave the wealth of that famous City as a prey to thoſe deſperate and neceſſitous Perſons. The Lords and Commons, as they hope by this means

thoſe

thoſe horrid miſchiefs may be prevented; So thoſe of the City, (which contribute thereunto) (whereof none are ſo mean and baſe, as to deſerve the reproaches caſt on them by that Paper.) And all His Majeſties good Subjects may be aſſured, that in doing their duty herein, they ſhall be protected and ſecured in their Perſons, Liberties, and Eſtates, by the Power and Authority of both Houſes of Parliament, according to their former engagements, which they will ever faithfully perform.

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16

S^t. HILLARIES TEARES.

Shed upon.

ALL PROFESSIONS,

FROM THE JUDGE TO THE petty Fogger.

From the ſpruce Dames of the Exchange, to the durty walking Fiſhmongers.

From the Coven-Garden Lady of iniquity, to the Turnebal-ſtreete-Trull, And indeed from the Tower-ſtaires to weſtminſter Ferry,

For want of a ſtirring *Midſomer* Terme, This yeare of Diſaſters, 1642.

Written by óne of his Secretaries that had nothing elſe to doe.

LONDON,

Printed Anno. Domini 1642.

SAINT HILLARIES TEARES.

WHat? *Midſomer*? How comes it then the Sunne, and Moone, of Gold and Silver, which had wont to diſperſe their radiant luſter with greater brightneſſe, and conſolation then thoſe that ſhine i'th Zodiacke, have now withdrawne their ſplendor, and left us in this Cimmerian night of ſmall takings? A Terme ſo like a vacation? you would take them to be the *Gemini*, which conſtellation never appeares but out of darkneſſe, There is no plague to fright away the Termers, unleſſe it be that plague of plagues, want of trading, which their money would eaſily cure.

At *Weſtminſter Hall* wherein priſtine ages you might without offence ſhoulder a Lord to get through the preſſe, now you may walke in the ſame poſture a Juſtice of peace doth in his owne great Hall at the examination of a Delinquent, play with your bandſtrings, and twiſt your beard with the ſame gravity, and not an elbow-rub to diſturbe you, The Benchers better halfe empty, and thoſe few Judges left have time enough to get a nap, and no noiſe to awake them, The barre that had wont to ſwell with a fivefould row of liſted gownes, where the favorites in the front imbard more Fees then would ſupply an Army, and the reſt (by Lady) had good doings, a motion or a ſhort cauſe to open, are now ſo empty that boyes may peepe over them, The ſurly Tipſtaves and meſſengers whom your beſt Oratory, and money to boote, would hardly perſwade to admit you within the bench-roome, ſtands looking over the dore as it were through a Pillory, to aske you Sir ſhall I open? and for the ceaſter you give him, kiſſes his hand and ſcrapes you a leg, as fawningly, as a hungry Spaniſh takes a bone from his maſter, The Lawyers in ſtead of peruſing the breviates, and redu-

ing the matter in question to Cases, now buying up all the pamphlets, and dispersing themselves into corners to reade them, thereby to keepe their tongues in use, lest the faculties of brawling should be dried up with unwilling silence.

The prime Court the *Chancery*, (wherein the Clerks had wont to dash their clients out of countenance with long dashes, The examiners to take the depositions in Hyperboles, and round about Robin-hood circumstances, with saids and aforesaids to enlarge the number of sheets, The Registers to whom you used to come, in the same equipage as if you had a suit to the councell board, and had his ready answeare, well you must waite till the latter end o'th' terme) now as silent as a *Puritan* conventicle when the lights are out, no waiting, no Hyperboles, no Dashes, nor any imployment, towards maintenance of Taffata, Sack, Wenches, and other the usuall prodigalities, and luxuries, whereunto the Gentlemen that practise there are addicted. That Court that hath beene knowne to decree pro, reveiw, and decree Con, hath the Bar now empty of Pro's, and Con's, no wrangling, no noyse but the lamentation of my Lords escape.

The Court of *Requests* to whom so many thousands of loyall, faithfull, and obedient Subjects have come humbly complayning, and shewing, can shew you at this present no subject but his owne humble complaint, you that knew it when the necessity of over great imployment, caused it to double the number of its Clarkes, and they to treble theirs, when it was solicited by petitions as numberlesse as Hops, or Ants, which all her Welsh kindred had brought two hundred and twelve and and sweuty miles, to get admitted in *Forma pauperis*, and thereby enabled to doe more mischiefe then the best pursi Clyents in *England*, would wonder how it should tumble from such a throng, to such a vacation of imployment. That that Court that hith made two hundred Orders in one cause, should be in danger not to have one cause to Order, It is me thinks a lamentable change.

The Ministers of the Court of Wards, doe all weare mourning liveries in their faces, as if Fate had granted out writs in the nature of a *Diem clausit extremum*, after the death of *Feoda multa*, to find their Offices for *Facua plurima*; And of all Courts else the *Chequers* must needs come within the limitation of this calamity, because they stand so much for the King, and in that predicament is the Kings *Bench*, marry if any thrive it must needs be the *Common Pleas*; for as the times goe nothing stands stiffe, but what pertaines to the Commons, and yet they meete with revolts too as well as the rest.

On both sides of the Hall they complaine, At Heaven they say that's not a Lawier nor Clerke comes neere them: And at hell where they had wont to flock like Swallowes to a Reede-bush, they come but dropping in now and then one, as apportunity of businesse makes them able, the Coaches which had wont to rumble up and downe as they would chalenge Heaven to thunder for a wager, and did use to lie in the Pallace yard, and before the Innes of Court gates, like so many Busses, or fleetes of fisherboats in harbour, pearing over the haven keyes, now seeme like westerne Barges on the *Thames* at a high tide, here and there one.

And you are no sooner out of the Hall-yard but entring into Kings streete, you finde the Cookes leaning against the Dore-posses, ruminating upon those Halcion Termes, when whole herds of Clerkes, Solicitors and their Clyents, had wont to come with their sharpe-fit noses, and stomacke, from the Hall, and devoure the Puddings, and minc't Pyes by dozins, as swiftly as a kennell of Hounds would worry up a dead Horse, And now the Courts are risen before they are hungry, The Tavernes, where an Iron Mill would hardly have drown'd the noise of the yawling boyes, the Bar-bell, the fidling, and roreing above staires, now so silent you may rock a child asleepe: The spruce Mistris that had wont to sit in the Bar, domineering over the Drawers, and not to be spoken withall if you would kisse her arse to speake with her, now so familiar, bids you so heartily welcome, and will come and joyne her halfe pint with yee, and let you salute her, and thanke you, And thinke it very well if all that courtesie will invite you to mount the reckoning to a pottle, The Ale-houses and Tobacko-shops are growne sweete for want of takings, you may walke by them without danger of being choack't.

All along the strand, (lodgings being empty) you shall finde the house-keepers generally projecting where to borrow, and what to pawne, towards payment of their quarters rents, thereby to preserve their Leases from forfeiture, and themselves, from the tyranny of their sterne Landlords, who are very infidells in trusting, and will not forbeare a minute; Nay the mischiefe on't is, there are no Courtiers nor bad paymaisters to curse, and raile at for want of money, and that's the heaviest torment of all.

If you step aside into *Covent-Garden*, long *Acre*, and *Drury Lane*, where those Dives of *Venus*, those Birds of youth, and beauty, (the wanton Ladies) doe build their nests, you shall finde them in such a dump of amazement, to see the hopes of their trading frustrate, their

beauties decaied for want of meanes to procure *Pomatum*, and *Paint*, Their eyes which like glistering comets had wont to dazle their Idolaters, now shadowed with clowds of griefe, their golden tresses which had wont to flag about their shoulders, like so many ensignes in *Cupides* Regiment, and every haire thereof had a servant or visitant, which did superstitiously dote on it, now for want of curling, and ordering growne to the fashion of an Irish rugge, And what a misery it is to see the Velvets, Sattins, and Taffaties, nay the curious smockes, sent to the brokers, and the whole wardrope that was purchast with so large a proportion of free favours, and communities, now reduc't to one pore tufted holland suit? It is not pitty to see them (pore soules) who had wont to shine like so many constellations in the Firmament of the suburbs, and be hurried in Coaches to the Tavernes, and Sparagus Gardens, where ten or twenty pounds suppers were but trifles with them, should now goe to the Chandlers, and herbe-wives in slip-shooes, for Cheese and Onions to dinner? Well content your selves, (you attractive Load-stones, of delicious and smooth damnation) And doubtlesse the Arch-angell my successor, will bring your angells to redeeme all, And your Champions and Cavaliers, will returne with their pockets doubly furnisht, for you are as sure of them as they are of your diseases, They are now but only purchasing, and laying up for you against their comming home, This dearth of traffique, is but a preparation to a large mart to follow, and this devowring winter of penury, doth but presage a lively spring in the hot bloods of the young Gallantry, which when it comes, you shall againe enjoy those blessings of Wine, musique, good clothes, money, and dainty fare, be enabled to pay your rayling Land-ladies, and defie the beadle with as much impudence, as ever you did.

Well from you, I must follow the steps of many an old Lecherous Citizen, and walke into *London*, where at the *Exchange*, the onely question that is ask't is what newes? not from *Aleppo*, *Constantinople* the *Straits*, or *Indies*, but from *Yorke*, *Ireland*, and the *Parliament*, the answer is, why the King is still obstinate, wee shall have all our throats cut, those Epicurean throats of ours are doom'd to be cut, for swallowing so many luxurious cates, we had needs to prick up our eares, and elevate our broad overgrown hornes for the safty of our selves estates and children, marry as for our Wives, they know well enough already, the danger of Courtiers, and Cavaliers, and therefore dare meete the roughest Gamester of them all in any posture whatsoever.

From

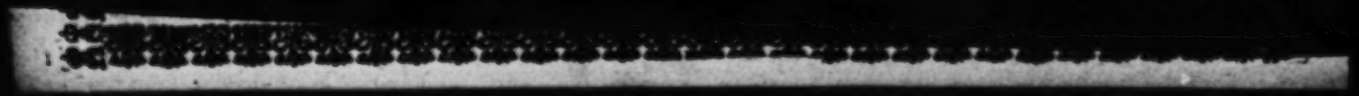
From hence I travell to *Guild-Hall*, where I finde the Lawyers complaining of infinite numbers of Banckerouts, men ſo far decayed in eſtate, that they will compound to pay more then halfe, confeſſe judgments, render their bodies to priſon, proſtitute their wives, or any thing rather then ſtand out the proſecution of a ſuit at Law.

Then at the Halls of every ſeverall Company, where in former ages, all the Elements would ſcarce afford variety, to pleaſe the ingenuous gluttony of one ſingle feaſt, now you ſhall heare the meaner ſort of Tradeſmen, curſing thoſe devowring Foxes, the Maſters, and Wardens for the infinite charge their inſatiate ſtomackes do put them to; from hence goe to their particular ſhops, where there is nothing amongſt the Tradeſmen, but condoling the want of the Courtiers mony, and their wives and daughters almoſt diſtracted for want of their company, There are no upſtart Gallants, to draw into their bookes, no yongh heires to exchange ſhopware for Lordſhips withall, nor any trading ut one with another, in which they are ſo familiarly acquainted with each others knaveries, that alas, their gaines are as good as nothing: And amongſt them all that quinteſſence of unqueſtionable ſimplicity, the very ſpirit of villany, extracted out of all compounded villanies, That Maſterpeece or Idea of diſſimulation, which nature made her example to portraicture a Rogue by, the Roundhead, who had wont to eate and pray, for the propagation of the Brethren and ſiſters, of the ſeiſcious faction, now is invoking of curſes, upon the malignant party, (the *Achitophells* as hee calls them of the King Counſell) hee ſneakes into the corners of the City, and after a licking of his lipps, a ſpitting, and a caſting up his ugly eyes towards the place hee is not worthy to looke at, hee whiſpers a tale through his rotten Noſe, of a great danger that is falling upon the Kingdome, And ſtrange diſcoveries of imminent miſchiefes, which had happened if by ſome providence towards the Brethren of the ſelected ſedition, and for their ſakes onely it had not beene prevented, And then at length he tells you, that if the Prince were but at Saint *Jameſes*, there would be ſomething done that Saint *Hillary* dares not repeate after him: This thin-jaw'd, illooking, hungry raſcall, this betle-brow'd, hollow-ey'd, longno'd, wide-mouth'd cur: This carrion that ſtincks worſe then the corrupted River of *Egipt*, This Cockatriſe that hath hatch't more Serpentine diſtempers, then all the grave wiſdome of a pregnant Kingdome can paeſie, hath beene the ſole cauſe of poore S. *Hillaries Teares*; Who would thinke that this Ideot, this Fathomleſſe-bellyed, Thingutted Snake ſhould begin to hiſſe, and ſhew his ſtings

before

before the glorious ſplendor of thoſe excellent worthies of our hopefull *Parliament*, could have leaſure to diſperſe it ſelfe upon this loved Kingdome, that this Owle, this Buzzard, ſhould be the inſtrument to bring clouds upon all their proceedings, and yet without doubt will be the firſt that will oppoſe, and curſe them, when they ſhall pleaſe to declare that in the title of *Puritane*, they never entended, blew-apron Preachers, *Browniſt*, or *Anabaptiſt*: And yet this ſecure confident, impudent, malignant, twenty times dam'd Heretique dares attribute all their favour to himſelfe, well may Saint *Hillaries* curſe purſue him: Nay the unquenchable zeale of his next Prayer, prolong the nonſence and foolery thereof to ſo large a meaſure of time, that all the Roaſt-meate be burn't off the ſpit, before hee have done, the White-broth boyled dry, and the ſtew'd and back't meate ſcorch't to cinders, (which in his opinion is one of the greateſt earthly curſes that can befall him) May his wife be catch't in the ſpirituall act of her next carnall copulation, that all the World may diſcover what yet they carry ſo cloſely, may the fervency of his hot zeale to the younger ſiſters burne his reines, and kindneyes to aſhes, and in ſtead of an Hoſpitall let him be caſt into the Sawpit hee ſo often defiled under pretence of edification, Let him be burried amongſt the Dunghills, as not worthy to come neere the Church he ſo abuſed, where none may finde his grave but Dogs to piſſe againſt it, may the aſhes of his loath'd carcaſe be collected from the peſtiferous urne, by Murderers and Mountebancks, to mix with their killing potions, And may no poyſons ever hereafter be operative, but what is compounded with that infernall duſt that as he liv'd to the confuſion of all goodneſſe, and vertue, ſo hee may after death be knowne or mentioned by no other notion, then ſome fateboading character, that brings with it the dreadfull ſummons of a woefull horrour to enſue, till which end be fallen upon him we ſhall never ſee day of good trading againe, but when it is accompliſh't S. *Hillary* will make a Holiday, and in ſtead of his Teares will ſend you himnes and madrigalls for joy of the Roundheads confuſion, and your more full imployment.

FINIS.



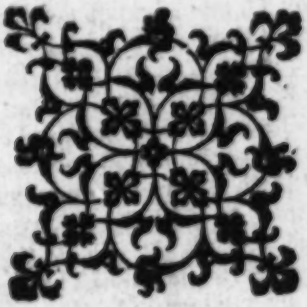
JVNE 22. 1642. 17

AN EXTRACT

Of ſeverall

LETTERS

Sent from *Yorke*, *Hull*, *France*, and *Holland*; declaring very remarkable Paſſages.



Collected and Publiſhed to prevent falſe Information, 1642.

AN EXTRACT

of several

LETTERS

Sent from York, Hull, Frome,
and Ilchester; declaring (on re-
markable Passages.

Collected and Published to pre-
vent false Informa[illegible] 1642.

An Extract of a LEETTER from Yorke of the 17. past.

SIR,

THis Weeks proceedings from your parts and ours, is matter of Great admiration: As first, we wonder at the unexpected Lord *Padgets* coming hither; ther's no small joy here at his presence, as being a great discountenance to the Parliament party, or that service: Another great Peere (I heare) is here arived, who in regard of his head is as welcome, if not wellcomer then the former, as abler to advise in the designes on foot. By discourse with the Catholiques and Cavaliers at the Ordynaries, I discerne, though in their cups, (*& vino veritas*) that the Catholiques in this Kingdome give *all lost*, if a Civill Warre ensue not, or this Parliament be not subdued.

Sir, there is in them no want of affection, they dayly tendering their service, nor will they fall short in Contribution: but that which it carries me most, is, that the discontented Catholiques in *Ireland* (as they termed them, who as they say took up Armes for the good of the King and that Kingdome,) would be driven to a desperat condition, if supplies from hence be not diverted by distractions at home, which was a thing they were assured should have fallen out sooner. Not many houres after the bearing of this, I was Informed that Captaine *Crispe*, a Merchant, had bin at *Yorke*, to get a Commission signed for Ships, to goe against the Rebells in *Ireland*; but though the arguments of doing hurt to the Rebells, and hindering relief from coming to them were used, it could not be obtained; and as I heare his Majesty was thereto induced, by a pretence, *that it was the opinion of the Lord Lieutenant*, which was, *that those additionall Seaforces might be spared*; but I rather feare the Jesuites and Romane parties power is the procurer of this denyall, in favour of the Rebells, as being two expeditions and destructive: But there is other businesse then this on foot, and what will you say if neare 12 Members of one or both Houses shalbe demanded as culpable, I doe not say of what crimes, and if refused to be delived to a tryall at Law, to be enforced thereunto; the way

way thereto you may conjecture, we have (as I am informed) most or all the roaring blades here, that were feasted at [illegible] against the 6th of *January*, who have not a little countenance: but the Kings Servants, who are many of them Gentlemen every way in their carriage, are much dejected at the respect the other have. I suppose you heare of the Commission of *Array* to be put in execution against the *Militia*: some say the Lord *Keeper* refuseth the Seale to it, as illegall, which is one cause the Purse is ponderous in the day, but light in the night; and this puts me in mind to tell you, though late, that our acquaintance Mr. *Ellicotte*, late Keeper of the Great Seal of *England*, is well recovered of his fall he had in that service. Let me also tell you that the 19. Propositions brought by Mr. *Rushworth* this day fortnight are like to have an Answer with a witnesse, as by the mutuall subscription of about 40. Lords to the King, and the King to them, will more clearly appeare.

You may wonder at divers passages in His Majesties last *Declaration*, but know you from whose Counsells they come, who made it, their discourse this week up and downe the City, and the next week it's in Print. That which our Cavaliers have most pleased themselves with, in their discourse this week, hath been the Censuring the persons of both Houses of Parliament, a List of many of whose Names they have in every Taverne, that have subscribed for Horse, Mony, or Plate; they lay to give you their phrase, *The Roundheads in and about* London *are but raw Souldiers, and the Cavaliers will put* 1000. *of them to flight*. They are forecasting what Pieces of Ordnance are at *Scarborough*, *Skipton* Castle in *Craven*, *Sheffield*, and likewise what Armes for Horse and Foot are at *Pomfret*, and parts about *York*. They have private Lists (as they make us beleeve) of the names of divers Gentlemen of *York-shire*, and other Countyes, whom they give out will bring in so many Horse; but beleeve it, the Tenants in *York-shire* will pay no Rent to their Landlords, thereby to make that County the seat of Warre: The Subscription must be, *To defend the Kings person, to maintain the Laws of the Land, and to bring to condigne punishment divers Malignant persons*: and if denyed upon demand by the King, you will know what will follow. We heare the Committee is sent for hence, which will be a great discouragement to the County, Free-holders, and others well affected to King and Parliament: but the unhappy fall of the Lord *Fairfax* off his Horse proves happy for this County, whose aboade here being thereby necessitated, the people may addresse to him, of whose loyalty to his Maj.sty, and fidelity to the Parliament, you need not doubt; he will be especially usefull in the west riding, where his habitation is.

From

From *Yorke*, June 17. 1642.

TWo Souldiers fell out in *Hull* at an Alehouſe, a Lievtenant with his ſword cut two fingers off one of the Souldiers hands, Sir *John* ſent the Lievtenant to priſon, this was all.

The Lords met at the Chapter houſe in conſultation, what was their conſultation, is not knowne; that day Maſter *Howard* came with thirty Troopers to the Gate of *Hull*, and made flourishes a pretty while, and went away againe; but no ſhot was ſent him.

Night came three Poſts, two from his Majeſtie, one to the Committee, the ſubſtance was the proffer of 1500 Horſe, and what the Londoners would contribute to ſettle the *Militia*: at night as wee heare, two troopes of Horſe came in, from what place we know not.

Munday, at ten a clock ſome 60 Souldiers of Sir *Robert Strielands* Regiment, with diverſe Cavaliers came violently and outragiously to Alderman *Kents* houſe, broke all his windowes, pulld up his two great poſts at his doore, carried them away to burne in their Court of Guard, would needs have had the Alderman, to have come him, there was in his houſe Sir *Philip Stapleton*, Sir *Hugh Chomley*, Commiſſary *Wilmot*, and a Lord, beſides Lord *Howard*, the Sheriffe and Lord Major were ſent to for helpe, but none came; after which done, and they all gone, one of the moſt forward in that Rout, and a Trooper, falling out in words, drew; the Trooper at a blow ſtruck the others hand off, in which his ſword was; The Earle of *Newcaſtle*, Earle of *Newport*, and Captain *Leg*, we heare, are gone to enſure *Newcaſtle* with 2000 men: the Lord *Padget* ſubmitted to his Majeſty, confeſſing his error in forwarding the *Militia*, this day came out his Majeſties anſwer to the laſt Remonſtrance, alſo to *Newcaſtle* is gone the Earle of *Newport*, and to *Carliſle*, Sir *Nich. Byron*, two Waine loads of Armes followes them, and wee heare two troopes Horſe; this night I was at *Hull*, and there they fortifie dayly, at the North gate, next the River an earth wall is built for

two roes of Musketeers, the gate blockt up with earth, so is Myton gate, at Hes-ll gate they have planted a peece on either side, on the top of the gate, within every gate two double men the like at every gate, and at every gate besides, three peeces, one on either side, the most.

Tuesday, his Majesties answer to the Remonstrance was sent for Hull to let them see whether the Parliament deale faire with him: a barke from his Majestie (in which was Letters for *Holland* ready to saile, but was hindered by two ships from going out, fearing they would sinke her as they threatned) got a good gaile of winde and out-ran them.

This day one Souldier told Alderman *Hubbinsons* servant, that the next house should be plundered, was theirs: The Lords come yet very fast in; and nothing is done with you, but wee presently know it by Posts that wait for the same purpose; his Majesty sent a Letter to Sir *John Meldrum*, to *Hull* to come to him; his answer wee heare was rough, told his Majesty he had served him thirty six yeares, got nothing, had sent two thousand pound.

Wednesday, a Herald at Armes with his Mace was sent to arrest Lord *Willoughby* of *Parham*, and if he would not come, we heare the high Sheriffe was to be charged with him; it is reported that the Pursivant or Herald is imprisoned.

Thursday, the two Troopes of Horse exercised a company of blades, seventeene of the Guard we heare is departed, and as we heare is like to loose their places for their paines; our high Sheriffe stands moderately yet, wee dare not yet say any way for division twixt his Majesty and Parliament.

Friday came in Archbishop *Williams* who is assigned ours, with three Coaches and neare forty Horse, all his servants on black Horses, his Coach and six Horses likewise: It makes the roaring blades of our Ecclesiasticall Court, confident that their house will not yet fall: This day came in 5000 hands more, from one part of this County, to the Protestation against a Petition (much laboured in by all scandalous, questioned, and ill affected of the Clergie) which was printed the day after we met at *Heyworth*, but was not tendered to the County.

France

France 11 Iune 1642.

THere is a great Conſpiracie diſcovered, the Queen and Queen Mother had their hands in it: The Cardinall *Richelew* ſhould have been made away, with all the prime men of his Councell; and a Peace concluded between *France* and *Spaine*, which done, the Armies ſhould have bin turned againſt the Proteſtants, and for the ayd of the Rebels in *Ireland*, if not more: this was bragged of at *Vienna*, as if done, but his Majeſty having full underſtanding of the Plot, commanded the apprehending of *Mons le Grand* (the Favorit of pleaſures) and all that in this adhered, and they were put in Priſon: This is happy Newes for *England*, and the well affected in *Ireland*: Great joy is likewiſe in *France* for the ſame. The French have ſo well recovered themſelves upon the borders of *Artoys*. The Spanyard hath no mind to advance ſince his late Victory. The King is gone to a Bath, having left the Army under *Millerey*, before *Perpinian*: ſome are of opinion he will ſuddenly return hither, others that he will not untill *Perpinian* be over.

Holland 18 Iune, 1642.

THe Sweads have had a great Victory in *Sileſia*, defeating 9000. Imperiall Horſe; ſome thouſands were killed upon the place, 3000, with good Saddles and other things taken, the reſt fled ſeverall wayes; the Generall *Saxen Lawenburg* wounded and taken Priſoner. The Sweads are in purſuit of their Victory, and we hope will ſhortly be in the Emperours Hereditary Countries, when they have got 1000. freſh men out of *Sweaden*: they are 28000. brave old Souldiers now in the Field.

The Prince of *Orange* is in the Field, where he hath Royally entertained the Queen of *England*: he ſince marched towards *Maſtrick*, there are 18000. Imperialiſts come down to *Cullen* againſt the *Wemaryans*; its beleeved they have had a Battle, or will ſuddenly fight. The King of *Denmarke* hath ſent 14. men of Warre into *Spaine* to fetch Salt, but it's beleeved the Spanyard will uſe them againſt *France*.

The Ambaſſadours that were to goe hence for *England*, are ſtayed for a time, ſome think they will not goe in haſt, if at all.

FINIS.

A moſt true

RELATION

OF

The laſt weekes paſſages in YORKE, and HVLL,

In two Letters from thence,

Diſcovering the ſtrange Behaviours and rude affronts of the Cavaliers and other malignant perſons in thoſe parts.

With diverſe other matters of extraordinary note, and very remarkable.

Together with the Names of thoſe Gentlemen which are entertained for the PRINCE his Guard ſince he was made Captaine of the Troopes, *viz.*

Mr.
- *Franck* of *Kneton.*
- *George Grant*
- *Henry Blackſton* } Brothers.
- *Peter Blackſton* }
- *Tho. Hall* of *Hornby.*
- *Francis Tunſtell* of *Witlif.*
- *Bierlaies* Sonne.
- *Cane of* Stocton.
- *Tounge.*

London Printed for *John Wright*, June 23.

1642.

A moſt true

RELATION

OF

The laſt weeks paſſages in Yo[illegible]

and H[illegible]

In two Letters from thence.

Diſcovering the ſtrange Behaviours and ridi-

culous Actions of the Cavaliers and other malignant

perſons in thoſe parts.

With divers other matters of extraordinary

note, and very remarkable.

Together with the Names of thoſe Gentlemen which

are nominated for the PARLIAMENTS Guard

and how they are made Captains of the

Troops, viz.

Mr. { Francis of Kent. / George Evans / Henry Blackman / Peter Blackman } Brothers. / [illegible] / [illegible] / [illegible]

Sir,

I Excuſe my not writing ſince our great meeting at *Yorke*, for indeed we are cleare out of all hopes, and therefore but that you both deſire, and well deſerve the paine, I would not have writ at this time, for the great meeting at *Yorke*, it was onely a ſhew, and nothing was done on any ſide, the King came to the Moore with a mighty company of very brave men, when they came they did provoke a ſhoute firſt, and then thoſe that were next them did joyne with them, and ſo marched up where the Trayned Bands ſtood, and they beat their Drums, and as they went the bookes were delivered, no Petitions could be delivered. This weeke I was at *Yorke* my ſelfe againe, and there I ſaw many brave men, and it was reported forty foure Lords, who had all made proteſtation againſt the Order of the Militia, not to obey the Parliament in it, and to that purpoſe their is Commiſſions of Array to diſpoſe the Militia to other men, as they report, it is alſo reported at *Yorke*, how they had 300 thouſand pounds at Sea, and Ordnance alſo to be landed at *Scarborrow*, as one of the Captaines at *Yorke* tould me, truly I thinke there was 100 thouſand men at the great ſhout, a tenth part whereof I am confident, would not have beene againſt the Parliament, though now I thinke men begin to waver much, for there is many ſtrange aſpertions caſt on the Parliament by the Papiſts, as that Maſter *Pym* hath marryed two or three daughters with the mony of the

ſtate, the Speaker they ſay is to have a great deale for his part, the Committie at *Yorke* for them a great deale, and Sir *John Hotham* a good quantity, my Lord of *Holland* is very much ſpoken againſt at *Yorke*, as who ſhould ſay, he hath gotten more then his part, with theſe rumours they make people unwilling to pay ſubſidies; many other ſtrange inventions we have a foot, for which it is ſtrange the Parliament doth not put out a Declaration to cleare themſelves. The preaching of my Lords Butler, with another Lords Coachman for a wager, the taking away the Common Prayer Booke, all theſe are frequent among the Papiſts, whoſe Prieſts never did labour with that earneſtneſſe they now do but it is but ſome money matter as I am informed. Yeſterday Captaine *Leg*, and Sir *William Carnaby* rid poſt into the North, and this day my Lord of *Newcaſtle* is gone that way, I beleeve to garriſon *Newcaſtle*, for ſo we have heard this fortnight. It is doubtfull whether we ſhall have peace or warre, the Troopes of our Countrey Gentlemen for the Princes Guard are ordered, and have received their Colours, and have Captaines over them; the young Gentlemen receive no pay; in this note you have their names I know of. The King hath put out a very ſharp Anſwer to the laſt Remonſtrance, and about this day he will as is ſaid, put forth one other in which the malignant party in the Parliament Houſe wil be ſet out in their right colours. I pray you ſend us nothing that is Printed at *York* for we have enough of them. I did ſpeake with your mother about the buſineſſe, and your friend in ſtore will not faile, how the other will doe I know not, but all your friends

are

are very well. Our Clergie are all against the Parliament; if the Bil against pluralities had bin for 3 Benefices a peece, it had been more like to have had their favour; wee had a Parson that sent about to his Parishioners, to forbid them to signe any Petition, and now there is a Petition come from *Yorke*, and read in some Churches, and desired by the Kings servants to besigned to the Parliament, as also their hath been letters of thanks to the Country for their pains in comming to *Yorke*. All manner of things are cheap, my even meat at *Yorke* is very cheap, though all that great company be there. One thing I forgot, and that was before we went to shoot, Doctor *Beam*. came to persvade all his friends about us to be for the King, and did protest solemnly, that if all would goe that way, the businesse would come to a happy end, and with him that stout Captaine *Robinson* came well provided to teare any Proclamation, or any thing else that came from the Parliament. The Recusants pay their Rents at *Yorke* very fast. There was some passage on Monday at *Yorke* with the Souldiers, and thus it was, Alderman *Vaux* by his warrant had caused a Souldier to be arrested, they did petition his Majestie, and order was sent to release the party, but upon refusall Serjeant Major *Ducowe* came with some souldiers, and tooke the prisoner, whereupon the Souldiers went to the Aldermans house, the Committee being then in it, and one of their servants came out with a Pistoll, and demanded their occasion therein, they tooke his Pistoll from him, and broke all the windowes, pulled up the blew stoupes that were at his dore, and if Commissarie *wilmot* had not beene in the

ouſe by chance, it is thought they had done more
ll, they trayled the ſtoups to their houſe of Guard,
nd cryed Roundheads. And when I was at York Cap-
aine *Wharton* bid one of his Souldiers to let me ſee
wo of Alderman *Vaux* Roundheads, and he did, which
as his ſtoups, this was on Tueſday, I was there. It is
lſo reported there is a generall pardon in drawing
up, and onely twelve perſons to be excepted out of it,
you may ſhew this letter if you pleaſe to your good
friend and mine, all his are very well, here was one
of his houſe, juſt while I was writing this, his two
good Schollers were here on Monday: And thus with
my daily prayers for your happy returnes, I reſt

Yours in all

G. W.

From

From Hull June 18. 1642.

Sir,

I Received yours on Friday last, and hope presently to receive another. On Saturday last we had 2 Messengers from the King; the first said he was to deliver his Message to the Committee, but while they were Assembling went his wayes, without delivering his errand. Another 4 houres after with a Letter to the Major from his Majesty, who it seemes had bin informed we were all in combustion, commanding him to see that in these tumults, his Armes should not be imbezelled away: the Relation of that bubble here, which was the originall of this rumor, I suppose you had last weeke, as likewise of Mr. *Cob*, and Mr. *Conta'les* Duel, about the senior Captaine-ship: the same morning came a letter from the Sheriffe, signifying of diverse complaints upon Oath, of outrages committed by the garrison upon the Countrey, so for his satisfaction, there is a full examination of Mr. *Aldreds* going out with 6 Carabines for his guard. But without the least violence offered to any sent to *Yorke*: Here there hath this weeke bin great stirring in *Yorke*, about an anti-Parliamentary petition, many refusing, and in the Countrey about the same businesse, to which *Selby* Towne hath generally subscribed, and some others, but it will be backed with a good Protestation: the *Militia* is now fully setled in *Lincolnshire*, none refusing, notwithstanding three threatning Letters to the contrary, sent to the Committee: in *Lincolne*, the vo-

volunteeres are equall to the trained Bands, a pursivant sent to apprehend the Maior of *Lincolne*, was sent for by the Commissioners to appeare before them. In South division two head Constables sent not our warrants, yet came the Countrey in to a man, and with the like cheerefulnesse was it received in all parts. Thursday was the last Session, Sir *Edward Ashe*, and Sir *Christopher Wray* will according to the Order be here on Monday, there hath bin all this weeke, and is still, a speech of the Kings going to Lincolne: Captaine Leg is gone to *Newcastle*, a regiment of foot and 200 Horse is to follow him, my Lord of *Newcastle* hath sent for all his Horse to *Yorke*, and tis said they must follow him, none of the Lords are yet gon from *Yorke*, but my Lord *Strange*, who is gone into *Lancashire*, and not yet returned. Some at Yorke talke of a Petition from *Cornewall* with 10000 hands, as it was presented to the King by my Lord *Mohun*, proffering their lives and fortunes in the anti-parliaments service, but I believe nothing of it, they deale so much in that trade of false rumors, that little comming that way is to be credided: yesterday there was an affront offered to the Committee at Yorke. Alderman *Vavx* his house and chamber windowes broke with stones, by the souldiers, the Committee being there, complaint was made, but no redresse obtained, there is much speech reported by some, and contradicted by others, comming thence lately of two troopes of Horse come to Yorke, we know not well what to believe, but certaine there is great and daily resort of all sorts of people thither.

Your assured Friend to serve you, S. M.

FINIS.

E. 151. / 19

THE SVPPLICATION OF ALL THE PAPISTS OF ENGLAND, TO King JAMES,

At his first comming to the Crowne,

For a Tolleration of their Religion.

Wherein (with much impudence) they professe and protest themselves, to be the onely obedient one's unto the Soveraigne Princes (under whom they live) out of conscience to avoid sin: When not long after they fell upon that un-exampled piece of villany (*The Gun-ponder Treason.*)

Whereunto is added, A Letter sent from Bishop *Abbot* Archbishop of *Canterbury*, to the King; against Toleration of the Popish Religion.

Published for the observation of all good *Protestants.*

LONDON,
Printed by *E. Griffin*, 1642.



Moſt puiſſant Prince, and Orient Monarch,

SUch are the rare perfections, and admirable guifts of Wiſdome, Prudence, Valor and Juſtice, wherewith the bountifull hand of Gods Divine Majeſty hath endued your Majeſty; As in the depth of your moſt provident judgement, we doubt not but you foreſee what concerneth both the ſpirituall, and temporall government of all your Kingdomes and Dominions. Notwithſtanding your Graces moſt afflicted ſubjects, and devoted ſervants, the Catholiques of *England*, partly to prevent ſiniſter informations which happly may poſſeſſe your Sacred Eares, before our anſwer be heard; Partly as men almoſt overwhelmed with perſecutions for our conſciences, we are inforced to have ſpeedy recourſe in hope to have ſpeedy redreſſe from your Highneſſe, and to preſent theſe humble lines unto your royall Perſon, to plead for us ſome commiſeration and favour. Alas what allegiance, or duty can any temporall Prince deſire, or expect at his vaſſals handes, which we are not addreſſed to performe? How many Noblemen, and worthy Gentlemen moſt zealous in the Catholique Religion, have endured ſome loſſe of land and living, ſome exile, others impriſonment, ſome the effuſion of bloud, and life, for the advancement of your bleſſed Mothers right unto the Scepter of *Albion*? Nay whoſe finger did ever ake, but Catholiques for your Majeſties preſent Title and Dominions? How many fled to the Court of-

fering themſelves as hoſtages for their friends, to live and die in your gracious quarrell, if ever any adverſary had oppoſed himſelfe againſt the equity of your cauſe ? If this they attempted with their Princes diſgrace to gain your Majeſties Grace, what wil they doe, nay what will they not doe, to live without diſgrace in your Majeſties favour?

The many of this Realme if we reſpect Religion (ſetting petty Sects aſide) conſiſteth upon foure parts. 1 *Proteſtants* who have domineered all the former Queenes dayes, *Puritans*, who have crept up apace amongſt them, *Atheiſts* or *Polititians*, who were bred upon their brawles in matters of Faith, and *Catholikes* who as they are oppoſite to all, ſoare they deteſted of all, becauſe error was ever an enemy to truth. Hardly all or any two of the firſt can be ſuppreſſed, therefore we beſeech your Majeſty to yeild us as much favour as others of contrary Religion (to that which ſhall be publiquely profeſſed in *England*) ſhall obtaine at your hands; For if our fault be like, leſſe, or none at all, then in equity our puniſhment ought to be like, leſſe, or none at all.

The Gates, Arches, and Pyramides of *France* proclaimed the preſent King *Pater patriæ & pacis reſtitutor*, that is, The Father of his Countrey, and the reſtorer of peace; becauſe that Kingdome being well neere torne in peeces with civill Warres, and made a prey to forreigne foes, was by his provident wiſdom, and valour, acquitted in it ſelfe, and hoſtile ſtrangers expelled: the which he principally effected by condiſcending to tollerate them of an adverſe Religion, to that which was openly profeſſed.

Queſtionleſſe (dread Soveraigne) the Kingdome of *England*, through the cruell perſecution of Catholiques, hath beene almoſt odious to all Chriſtian Princes and Nations, Trade and traffique is exceedingly decayed, Wars and blood have ſeldome ceaſed, ſubſidies and taxes never ſo many, diſcontented minds innumerable; All which your Princely Majeſties connivance to your humble

humble ſuppliants the afflicted Catholiques will eaſily redreſſe, eſpecially at this your Highneſſe firſt ingreſſe. *Si loquaris eis verba levia, erunt tibi ſervi cunctis diebus*, If you ſpeake comfortable words unto them, or if you hearken unto them in this thing they will be ſervants unto you, or they will ſerve you all their dayes. For enlargement after affliction reſembleth a pleaſant gale after a vehement tempeſt, And a benefit in diſtreſſe doubleth the value thereof.

How gratefull will it bee to all Chriſtian Princes abroad, and honourable unto your Majeſty, to underſtand how Queene *Elizabeths* ſeverity is changed into your royall clemency, and that the lenity of a man hath reedified what the miſ-informed anger of a woman deſtroyed? That the Lyon rampant is paſſant, whereas the paſſant had beene rampant? how acceptable ſhall your ſubjects be to all Catholique Princes, and Countries, who are now almoſt abhorred of all, when they ſhall perceive your Highneſſe prepareth not Pikes, or Priſons for the profeſſors of their Faith, but permitteth them Temples, and Altars for the uſe of their Religion? Then ſhall we ſee with our eyes, and touch with our fingers that benediction of *Iſaiah*, *Ch.* 14. *Ver.* 7. in this Land, that ſwords are turned into mattocks or ploughes, and launces into ſythes; And all Nations admiring us will ſay, *Hi ſunt ſemem cui benedixit Dominus* (that is) theſe are the ſeed whom the Lord hath bleſſed.

We requeſt no more favour at your Graces hands, then that we may ſecurely believe, and profeſſe that Catholique Religion which all your happy predeceſſors profeſſed from *Donaldus* the firſt unto your late bleſſed Mother martyred. A Religion venerable for antiquity, majeſticall for amplitude, conſtant for continuance, irreprehenſible for doctrine, inducing to all kind of vertue, and piety, diſwading from all ſinne, and wickedneſſe. A Religion beloved by all primitive Paſtors, eſtabliſhed by all Oecumenicall

Councells, upholden by ancient Doctors, maintained by the first and best Christian Emperors, recorded (almost alone) in all Ecclesiasticall Histories, sealed with the bloud of millions of Martyrs, adorned with vertues of so many Confessors, beautified with the purity of thousands of virgins, so conformable unto naturall sense and reason, and finally so agreeable unto the Text of Gods sacred Word and Gospell. The free use of this Religion we request if not in publique Churches at least in private Houses, if not with approbation, at least with tolleration without molestation: assuring your Grace that howsoever some *Protestants*, or *Puritans* incited by morall honesty of life, or innated instinct of nature, or for feare of some temporall punishment, pretend obedience unto your Highnesse Lawes, yet certainly the only Catholiques for conscience sake observe them. For they defending, that Princes precepts, and statutes oblige no subjects under the penalty of sin, will have lesse care in conscience to transgresse them, then those who are principally tormented with the guilt of sin. But Catholikes confessing merit in obeying and immerit in transgressing the Lawes of their Soveraignes cannot but in soule be grievously tortured with the least violation, or prevarication thereof.

Wherefore (most mercifull Prince) we your long afflicted Subjects, in all dutifull subjection protest before the Majesty of God, and all his holy Angells, as loyall obedience, and immaculate allegiance unto your Grace, as ever did subjects in *England*, or *Scotland*, unto your Highnesse progenitors; And intend as sincerely with our goods, and lives to serve you, as ever did the loyallest *Israelites* King *David*, or the trustiest *Legions*, the *Roman* Emperors.

And thus expecting your Majesties accustomed favour, and gracious bounty, we rest,

Your devoted Suppliants, to him whose hands doe manage the hearts of Kings, and with reciprocall mercy will requite the mercifull

Your sacred Majesties most devoted servants

The Catholiques of *England*.

Biſhop *Abbot* Archbiſhop of *Canterbury*, his Letter to King JAMES His Majeſty, againſt tolleration of the Popiſh Religion.

MAy it pleaſe Your Majeſtie, I have beene too long ſilent, and I am afraid, by my ſilence I have neglected the duty of the place it hath pleaſed God to call me unto, and your Majeſtie to place me in: And now I humbly crave leave that I may diſcharge my conſcience towards God, and my duty to Your Majeſty: And therefore I beſeech you Sir to give me leave freely to deliver my ſelfe, and then let your Majeſty do with me what You pleaſe. Your Majeſty hath propounded a tolleration of religion. I beſeech You Sir, take into Your conſideration what Your act is, what the conſequence may be: By Your act You labour to ſet up that moſt dammable and hereticall doctrine of the Church of Rome, *the whore of Babylon. How hateſull will it be to God, and grievous to Your good Subjects, (the true Profeſſors of the Goſpell) that Your Majeſty, who hath often diſputed and learnedly written againſt thoſe wicked hereſies, ſhould now ſhew Your Selfe a Patron of thoſe doctrines, which Your Pen hath told the world, and Your conſcience tels Your Selfe, are ſuperſtitious, idolatrous and deteſtable?*

What

What dreadfull conſequences, Sr, theſe things may draw after them, I beſeech Your Majeſty to conſider; and above all, leſt by this tolleration, and diſcountenance of the true profeſſion of the Goſpell, wherewith God hath bleſſed us, and under which this Kingdome hath theſe many yeares flouriſhed, Your Majeſtie do not draw upon the Kingdome in generall, and Your Selfe in particular, Gods heavie wrath and indignation. Thus in diſcharge of my duty towards God, to Your Majeſtie, and the place of my calling, I have taken humble boldneſſe to deliver my conſcience. And now, Sir, do with me what You pleaſe.

George Cant.



20

Terrible Newes

FROM

EDENBURGH

In the Kingdome of

SCOTLAND

Concerning their full Resolution in behalfe of His Majesty and the Parliament.

With the number of many thousands both of *Papists*, and such as the Parliament have found out to be Incendiaries, Plotters, and Enemies to the State of the Kingdome, pressing strangely to the City of *Edinburgh*, in a Warlike manner.

Also how they were beaten and driven from the City at *Edenburgh* by the Protestants as Traytors to the *Parliament*.

Lastly, a Relation of Captaine *Garret*, and Captaine *Arrowsmith*, raising Troopers in *West-Chester* for his Majesties service in *Yorke*.

With an Order from the House of Commons for the apprehending the said Captaines.

LONDON, Printed for J. HORTON, 1642. *June*, 22.

Terrible News

FROM

EDINBURGH

IN

SCOTLAND

Concerning their full Resolution in Relation to
His Majesty and the Parliament.

Terrible Newes from *Eddingburrow*, in the Kingdome of *SCOTLAND*.

THe *Scots* to whose fidelity *England* infinitely stands ingaged, hearing and understanding not onely by flying reports, but apparently beholding the many Differences and dis-unions betwixt his Majesty and the Parliament, divers feares and jealousies being strangely fomented between them, as appeares most perspicuously by their manifold Votes, their Declarations and Remonstrances, Replies and Answers, and altogether contending in such-like Verball contestations, w

have beene very ambiguously distracted in their minds, but withall the Scots having fully understood by certaine Messages from the House, that the King seduced by wicked Councell, intendeth to make Warre against the Parliament, have beene resolved upon iust and reall grounds to take that part which is most innocent, if his Majesties cause be iust, they are resolv'd to ioyne, if the Parliaments, they will adhere to them, for their intentions must be grounded upon sure foundations of truth, before they will call their consciences into such a Delinquency, as to fight or to be in Armes without a reall cause, but they are very refractory to Warre, and undesirous that a second difference should arise betwixt the two Kingdomes, and whereas they upon the report and sight of great Convocations suddenly endeavoured, and unexpectedly meeting at *Edinburgh* in great Multitudes, and by those People especially, those people too, who have beene reputed and esteemed by

the Country, and challenged by the Parliament as Incendiaries, and Enemies to the Peace of the Kingdome. They have had reason from by gone experience, and present presumption, to feare the intentions of these evill affected People, and their adherents, least by their tumultuous convocations, they might take occasion of these differences, to raise Jealousies, and divisions betweene these Kingdoms, these evill affected Persons, are principally Papists, who come unexpectedly many together, insomuch that the Inhabitants doe not feare without cause, but the *Scots*, especially the Nobility doe consider the goodnesse of God, the providence and wisdome of his Majesty, and the mediation of Parliament, as it was determined for setling and maintaining a solemne Peace betwixt the two Kingdomes, wherefore they doe feare, in regard of these tumultuous meetings, and wonderfull Assemblies at *Edinburgh*, that this peace concluded, should be violated unawares.

Therefore they have lately petitioned to the Parliament, in behalfe of the whole Kingdome, for the preservation of the publique peace betwixt their Kingdoms, and for their resolution in suppressing those evill affected Persons, who should upon any occasion raise Armes against the good Subiects of the Kingdome of *England*, without consent of the Parliament, as Traitors to the State, and disturbers of the peace of the Kingdome.

The Fifteenth day of this present *June*, there happened a Skirmish at *Edinburrow*, for when as the Protestants perceived that malignant persons, and ill affected People did presse dayly upon the said City, in great numbers, they drew out the Trained Bands of the City, and drove them from the City, and apprehending and examining them before a Magistrate, and requiring the cause of their coming, some answered, in defence of his Majesty, and others gave their responsals most to that purpose; but they did repell all these

Perſons from the City, and ſent ſtrong watch all that night, leaſt any imminent danger might ſuddenly happen on them.

But God grant theſe variances may be compoſed, (the continuance whereof will ever trouble the diſtracted minds of the People, and the peace of the Kingdome) that a right and true underſtanding may be ſetled betwixt his Maieſty and the Parliament, in ſuch a perfect union, and reciprocall connexion, that all theſe feares and jealouſies may be forthwith expelled from the troubled minds of all men, and the future peace of the Kingdome conſequently ſecured.

There are ſufficient probabilities, that his Maieſty intends to make Warre againſt his Parliament, as appeares by the intentions of Captaine *Garret*, and Captaine *Arrowſmith*, who went to *Weſtchester* from his Maieſty, and proffered two ſhillings ſix Pence a day, to any that would goe to *Yorke*, to ſerve the King as Troopers, to be allowed them during life, for that Ser-

vice,

vice, there were certaine Letters sent from *Westchester*, and Information given thereof to the house of Commons, whereupon the House Ordered that they should be forthwith sent for to the Parliament.

Likewise the Commons received Letters from Scotland: informing that the Earle of *Antrim* a great Rebell in Ireland is taken Prisoner by the Scotch Forces there, in which Letters the Scots doe make a further Protestation of their faithfull and constant respects towards the King and Parliament; and the Commons ordered that the said Earle should be put into some strong Hold under the Custody of the Scotch Forces, untill further order from the Parliament.

FINIS.



21

The City of

LONDONS

RESOLVTION;

CONCERNING

Their Loyalty to the King, and their Love and Affection to the Parliament, in laying down their Lives, Liberties, and goods for the maintenance of the true protestant Religion.

Also the severall Propositions which the Common Councell sent to His Majesty by the Lord Newburgh, one of His Majesties most Honourable privie Counsell.

Likewise an Honourable and worthy Speech spoken by the Lord Newburgh to the Common Councell,

With a Letter sent from Secretary *Nicholas* to the Lord Major, and the Report which Mr. Recorder made to the Common Counsell concerning the same, *June* 20.

Together with a Command from the House of Peers, concerning the stopping of all kinde of Ammunition in the Northern Road.

JOH. BROVVN Cler. Parl.

June 22. Printed for *I. Tompson* and *A. Coe.* 1642.

Pro-

The Citiſens of Londons Reſolution, concerning the taking up of Arms.

AT this Common Councell, Mr. Recorder declared, That by the direction of the LordMajor, he was to ſignifie to them the cauſe of their Aſſembly, how that his Lordſhip had yeſterday received a Letter from Sir *Edward Nicholas*, one of his Majeſties principall Secretaries, intimating that the LordMajor ſhould call a *Common Councell*, and then he ſhould hear further of his Majeſty: there was alſo preſent in the Counſell Chamber the Lord *Newburgh*, who came to deliver his Majeſties Meſſage or Requeſt to this Court: And thereupon the L. *Newburgh* was deſired to come into the Court who declared and ſaid in this manner.

Gentlemen, His Majeſty out of his good affection in acknowledging of your

great loves lately ſhewed unto His Majeſty, hath ſent me in a Meſſage unto you aſſuring it to be the ſame contained in a Paper, which he preſented and deſired to be read to this Common Councell, which was accordingly done.

The humble deſire of the Court they thought neceſſary to preſent His Majeſty to be graciouſly pleaſed, that all the *Delinquents* and Cauſers of theſe Tumults, whatſoever they be, being apprehended, may be brought into Examination, and receive condigne puniſhment according to the Law.

And theſe things thus agreed upon, were by Direction of this Common-Councell here openly declared and delivered by the mouth of Mr. Recorder, unto that Honourable perſon of the Lord *Newburgh*, with deſire that the ſame ſhould be by his Lordſhip accordingly preſented unto his Majeſty, the which he promiſed to perform with truſt.

And likewiſe touching the great neg-

leſt

lect in appearance of the Trained Bands of this City to their Colours at the beat of the Drum, especially in these times of danger, in contempt of Authority, being a matter of exceeding great consequence, and not fit to be suffered. And thereupon this Common-Councell taking much to heart, that such disobedience should grow and be found in the Inhabitants of this City, to the great disrespect of Magistracie and contempt of Government; And that such disorders and tumultary Assemblies should be permitted in such a City as this, formerly famous for the good and quiet government therof, hath thought it very expedient and behoveful, for redresse and remedy to be had in these abuses, being not fit to be any longer indured, that every Member of this Common-Councel now assembled, shall in their several precincts, spread it abroad, & make it known That if any person or persons shall from henceforth neglect his duty and service to be performed, as aforesaid, he shall receive condign punishment, according to Law.

And

It is alſo further thought fit, and ſo agreed by the Common Counſell, that the Lord Major may ſend out his Precepts in ſuch manner, and to ſuch purpoſe, as his Lordſhip, and his Brethren the Aldermen, ſhall think fit for Watch and Ward, raiſing of Arms, or otherwiſe, for the preſervation of this City; to which this Court, and all the Members thereof promiſe all due and cheerfull Obedience.

And although the troubles and diſtractions of this City hath bin many, ſo that they could not reſt in peace, nor quiet; yet they are now reſolved by the help of Almighty God, to aſſiſt both King and Parliament, againſt any forrein invaſion abroad, or inſurrection at home, and though many ſcandalous and ſcurrolous ſpeeches hath bin ſpread abroad, and divulged throughout the whole Kindom, by factious people, to the great diſgrace of the whole City, ſaying that they are Traytors againſt the King, intending to aſſiſt the Parliament, and to take Arms againſt him.

This

This is falſe and contrary, for neither the Honourable Court of Parliament, nor the City of *London* never were intended to take Arms againſt his Royall Majeſty.

For they are reſolved to aſſiſt him with all their might and power, againſt all thoſe that ſhall offer to oppoſe or reſiſt him.

Likewiſe this Court entred into further conſultation and debate, touching the tumultuous Aſſemblies lately ſpread to the great trouble and affrightment of His Majeſties Subjects, and alſo touching the great neglect of that due reſpect which ought to be given by the Inhabitants of this City, to the ſeverall precepts lately iſſued out by the Lord Major, for a continuall Watch and Ward day and night, for prevention and ſuppreſſion of ſuch tumults and diſtempers.

Die

Die Sabbathi, 11. Junii, 1642.

IT is this day ordered by the Lords in Parliament assembled, That a strict search and Examination be made by the Justices of peace Maior, Bayliffs, Constables, and other his Majesties Officers, inhabiting, or neer adjoyning to all the Northerne Roads, for the stopping and staying of all Armes, Ammunition, Powder, Light-horses, or horses for service in the Warres, and great Saddles that are, or shall be carryed towards the North parts of England, but by the privity and direction of one, or both Houses of Parliament; And that the said Officers shall stay them accordingly, and speedily give information thereof into one of the Houses of Parliament.

Die Mercurii, 15. *Jun.* 1642.

Ordered by the Lords in Parliament, That this Order shall be printed and published.

Io. Browne, Cler. Parl.

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A witty

ANSVVER,

And

VINDICATION

To a foolish Pamphlet, intituled

New Orders Nevv,

Agreed upon by a PARLIAMENT of Round-heads.

Or, *Old Orders Old*, newly vampt

By a

Parliament of *Rattle-heads*.

Confirmed by the Brethren of the malignant Party Now assembled at *Rattle heads* Court, a way-bit from YORKE.

With the ignorant rashnes of Mr Short-breath, *a damnified Companion, Mr* Speaker *of the House.*

Avowed by *Nicholas Periwig*, alias *No eares*, *Cler. Parl. Ratle.*

LONDON, *Printed for* Nat: Morton.

A very

ANSWER,

And

VINDICATION

Of the Humble Petition and

New Orders Now

Agreed upon by a PARLIAMENT

of Roundheads.

Or, Old Oak a Ax, newly vamp

By a

Parliament of Right-hearted

Confirmed by the Burthen of the malignant Party

Now silenced as Rank lewd Corrupters way-ba[illegible]

YORK:

With the ignorant reasons of Mr Stirr-bread, &c.

And compared by Nicholas Pruning-hook, Esq secret

Clerk to Earl Rantic.

LONDON, Printed for Nat: Noo[illegible]

A witty Answer, and Vindication to a foolish Pamphlet, intituled New Orders, New, agreed upon by a Parliament of *Round-heads*.

ALthough our zeale, sincerity, and pious devotion to the publicke Good, and universall Accommodation of this Kingdome, especially the security of the City of London, affords us little leasure to spend our times so vainly in answering a scandalous Pamphlet, intituled, *New Orders agreed upon by a Parliament of Round-heads*, yet the malignant party (whom we justly conceive composed it) taking all occasions to multiply calumnies upon our zealous integrity, we cannot be so much wanting to our innocency, as not to cleare ourselves from those false aspersions.

If the inconsiderate Penner of this Libell had discreetly considered with himselfe, *That if in the spacious Theater of the Universe the singular conditions of singular persons are articulated in some expresse place*, his Pamphlet might have worthily became a Tragedy, wherein he may plainly see his owne ignorance acted. Wherefore the *Round-heads* (to whose Periwigs their French-inclined haire and cares infinitely stands engaged) have according to their owne giddy imaginations assembled at a convenient place, named *Rattle heads* Court, a way-bit from Yorke, conduceable to their resolutions. Hither doth the Councell of the malignant party gang usually, and doe stile themselves the Resolute Senate of the Times.

As for the appellation of fooles, which they reflect upon us, it

is a word ſo obvious and frequent amongſt them, that we will not wrong them ſo much as to deprive them of their owne Titles, which are the chiefeſt they have in their Court.

The end, for which they doe gang to this Court is this, Their ungodly and irreligious Actions being contradicted, and condemned by the true Proteſtants, whom they call Puritans, they have now thought it expedient to call a Councell of their owne tribe to maintaine thoſe wicked actions. They ſate in forme of a Parliament (may there no exceptions be taken at the word, nor any derogative from the reverent and honourable name of our happy bleſſed Parliament, but onely a reflection to (their word) where Mr. *Short-breath* was Speaker in the houſe, whoſe lungs being as weake as his braine, did prate with as much judgement to his Court, as a Billingſ-gate Oiſterwife doth ſometime to her Welch Auditory, with as much confidence as if all the caſtles in the aire were built in his brain, with as much celerity of ſpeech, as if he were reſolved that his temerarious-intended words ſhould be performed at the Greeke Calends: and laſtly, with as much rancitude and loudneſſe of voice, as if he had ejaculated, and blowne his words forth with a Sow-gelders horne. The Clerke of the houſe was *Periwig alias No-eares*; for what abounded in his ſpecious haire, and obſtreperous words, was wanting in his eares, and knowledge. Thus being conveened in *Rattle-heads* Court in this manner all in order (for they ſay every order is a regular Law, and where no order is, there is incivility, *Ergo* it is as much Law for them to be rul'd by order, as it is order for the Law to be rul'd by them) they began to declare their ſeverall opinions, each man ſtrangely contending to ſee whether his fallneſſe or folly did exceed.

Orders

Orders made by the Parliament of Rattle-heads, *assembled at* Rattle-heads *Court a way-bit from* York.

SInce the malignant party assembled at *Rattle-heads* Court, have apparently understood the hopefull reformation of the Church, the truthe of the people, and the sincerity of some piously affected, and that they being sensible of the unfained devotion of some Protestants (whom they call **Puritans**) and what promising piety that devotion may produce, if not by them prevented: Its therefore ordered by the *Rattle-heads*,

1. Since a Supremacy, higher and superiour Powers be the Ordinances of God, and that there needeth no parity, or equality of persons, be it therefore ordered that we be all Kings.

2. That we have all Bishops because they will advance Popish superstition, and that we ordaine the Star-chamber and High-commission Court for them, where they may tyranize once more.

3. That we have Churches, though we never go to them, and those Popishly adored too, that the world may think we are very holy, though (God knows) we hate it above al things in the world.

4. That we have Bells, Organs and Babilonish Timpans, that we may laugh, sport, talke, and be merry in the Church upon any occasion, while they delude the ears of others.

5. That we have Crosses, for they seem not onely Popish, but likewise are not commanded by Scripture, and they are pretty guegawes to behold, and therefore we acknowledge them worthy to be in the Church, that wee may adore and worship them too, contrary to all Christianity; especially let the glorious light Cheap-side Crosse (the guilded shadow of the City of London) be a happines unto you all, that when you have nothing to doe, you may deceive idlenesse in gazing upon that with reverence: And for the more frequent honor of the Word, let Crosse be interposed in the name of every street, as Fleet Crosse-street &c. This Crosse being so obvious, and every holy word rooted out and extirpated from our mouthes, nothing but what may

 relish

reliſh of Arminan iſme, and Popery may remaine in our convocations.

7. That we may aſſume no other names to our ſelves but *Rattle-heads*, and that we may appeare to be ſo by the manner of our Periwigs, the length of our curled or criſped haire, by the pearle or ribbons at the eares, which diſtinguiſheth thoſe that have eares amongſt us, or thoſe that have none, by the carbuncles of the face, and the redneſſe of the Taverne-coloured noſe, by the pretious veine whereof we doe not onely ſmell out the levity of ſome Citizens wives, but are alſo feared and honoured as old beaten ſouldiers of *Bacchus*, as Captaines or Ancient-bearers at leaſt, becauſe we alwaies carry the colour in our noſes, by the nicety and curioſity of the habit, the length of the cloake, the faſhion of the dubler, the compleat ſhortneſſe of the breaches, the correſpondency of the points, the faſhion of the Oiſter-moulded bootes, the gingling of the Coach-wheel rowell ſpurs, by the French-troubled ſtradling of the legges, as far aſunder as Lawyers lines, by the ſwift fanning of the ayre with the laſcivious hand, by the wagging and often ſhaking of the head, like a Barbary Hackney, by the mightines of our credits, which is able to undoe a hundred Citizens in a yeere, by the tranſparancy of our charity, which is ſo inviſible, that neither the right hand nor the left did ever know it, by the multitude of our good words, which no man living did ever know, or can ever number, and laſtly by the miſer-like penury of our good wordes, and the prodigality of our Oathes. Thus being knowne to be Rattle-heades by theſe manifold ſignes and tokens, that this Rattle-heads Court be our generall meeting place.

8. That we have all pictures of Saints, Cherubims, &c. becauſe they are pretty bables to feede our delighted eyes, and fancies, and to keepe offious mindes from hearing the word preacht.

9. That any Rattle-head (being the world's beloved) may, and ſhall have authority by Us, the Parliament of Rattle-head, to fight, ſweare, damne, lye, flaſh, and kill in any place, whether in

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be in Saint George's Fields, at Westminster with drawne swords, at Grocers Hall in a warlike manner, at Kingstone upon Thames, at Yorke with naked swords, crying in the streets, who's for the King? or marching towards Hull in an Hostile manner, or lastly whether it be in taking a purse in the Kings high way, which we must confesse we doe exercise sometimes for recreation's sake, telling the parties so pillaged, that the Parliament have ordered, that all money should be disposed to pious uses, and that the King wants money, therefore it is necessary that their monies should be disposed to the Kings pious uses, &c. or in reading the Cupidinean Lecture to a Yorkshire maid under a hedge, or lastly whether it be a Welch escape from the Taverne, the reckoning being unpaid, provided onely, that it be not in an Ale-house, for that tends to the advancement of small beere-profit, and the introduction of Heresie, therefore the escape is more commendable from a Taverne, being the mother of Popery, &c.

10. That in our prayers we need not pray for salvation, or the forgivenesse of sinnes, but onely for the King, Queene, Prince, State, and especially for Bishops, Universities: without the helpe of the spirit, onely the Lords prayer, and any other forme of prayer, being used, though we understand not one word thereof.

11. That damnation bee never preacht to Rattle-heads, because it is vanity to tell me of that, which they know already.

12. That instead of Matrimony, if any Cavalier taketh affection to any Citizens wife, he may exercise his talent as the spirit shall enable him without any further circumstance.

13. That in the buriall of the dead, prayer is as needfull, as requisite, therefore it ought to be used, as well as auricular confession.

14. That our Children (I meane our illegitimate ones) bee baptized at eight daies old at the farthest, and their Godfathers and Godmothers shall (like some vapouring Courtiers) make large and ample promises of their regeneration, though they performe nothing.

15. That

15. That the booke of Common prayer bee in reverent eſtimation amongſt us, and that we be fill'd ſo full with the fat of that porrage, that we ſhall need neither preaching, teaching, or any other inſtructions whatſoever, but only that.

16. That all things be common amongſt us, whether it bee a purſe by the high way, a Citizens wife, or an eſcape from the Taverne, which is common.

17. That we receive the Sacrament kneeling to the Crucifix.

18. That none ſhall weare ſhort hare, for as ſoldiers are knowne by their colours, ſo we are knowne to bee Rattle-heads, by our long haire.

19. That our diet be very ſumptuous, and coſtly: and if our monies be deficient, and our purſes cannot reach to ſuch delicious curioſities, that it may be lawfull to run on the Cooks ſcore, till the debt grows Old, and at length till we conjoine them both, and become a Cook-old.

20. That all learning, Order, Diſcipline, and the Univerſities be in venerable reputation amongſt us, although we doe neither follow, or be inſtructed by either.

21. That every yeare there ſhall bee the Rattle-heads Army here celebrated, and if no Antagoniſt be found to march againſt us, then we will encounter with *Venus*, or at leaſt with ſome of her Meritrician ſect: howſoever we will have an Arminian to bee our Captaine, agreeable to our diſpoſitions, and wee are all *in an Army*, for the Anagram of Arminian is *In an Armi.*

22. That who ſoever ſhall not agree, and condiſcend to the due obſervation of each particular Order by us here eſtabliſht, ſhall be held as Puritans, enemies to the Sate of the Rattle-heads, and worthy to be renounced, ſuſpended, or excommunicated, and never to be readmitted into the ſociety of the malignant party, or God-dammefied-Companions.

FINIS.



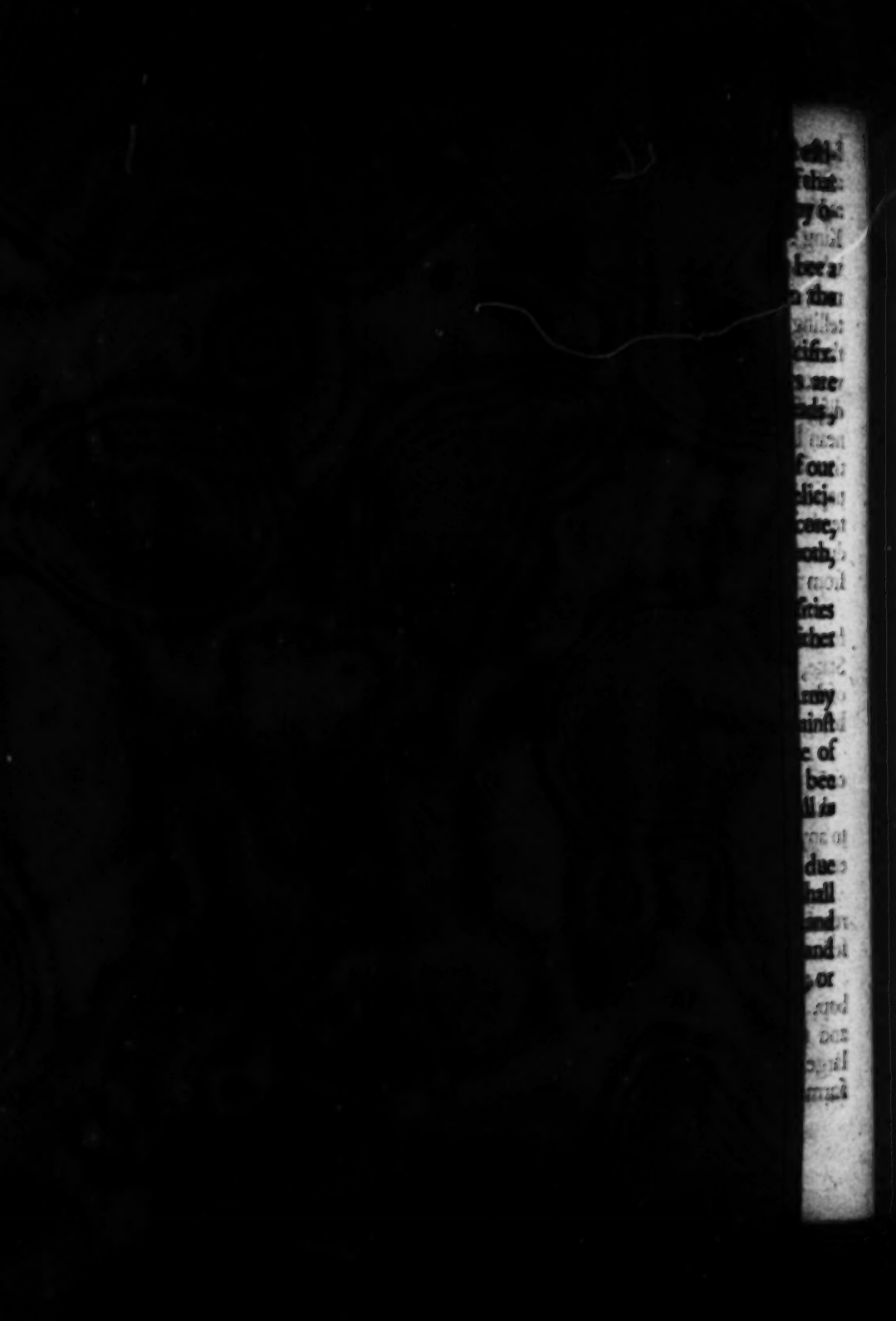
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23

SOME FEW OBSERVATIONS upon his Majeſties late Anſwer to the Declaration, or Remonſtance of the Lords and Commons of the 19. of *May*, 1642.

by M^r Hen: Parker

Pag. 1. *Or of following the adviſe of our Councell of Scotland.*

OUr caſe is not as Scotlands was in all points, though in many it be very like, for our malignant party here is far greater and ſtronger, and more inraged againſt us, by their owne greatneſſe, and more animated by our weakneſſe. Yet we deſire but the ſame ſatisfaction which Scotland had, without ſo much reluctance given them by the King. For their *Militia*, and all other ſubordinate power in that Kingdome, is ſetled in ſuch hands as are publikely confided in, and yet this is utterly denyed us. And our holding *Hull* is not like their holding *Newcaſtle*, yet their Honour is ſaved, whilſt we are called unparaleled Traitors, and they are reſtored to all demanded rights and ſecurances, whilſt we are charged of unpardonable Rebellion, and ſatisfaction is not offered to us, but required from us, in the moſt approbrious language that can be, yet ſtill we will not refuſe the Councell of the Scots Lords, in yeelding to a pacification, nor depart from the example of them, in the manner of ſecuring the ſame.

Pag. 2. *That We ſhould fancy and create dangers to Our Selfe.*

We have little cauſe to think that the ſame malignant party which hath ſhed ſo much Proteſtant blood in Ireland, and about the ſame time plotted a villanous maſſacre in Edenborough, hath been ſupinely ſnorting in England all this Parliament, ſince their vigilance is more concerned here, then in either of theſe Kingdomes; and ſince they have advantages to doe miſchiefs in England, far greater than in Scotland, and almoſt as great as in Ireland, and for the Plots themſelves, divers of them have not been inviſible, and yet if the King had not concealed, and did not yet conceale, ſome paſſages (as being below him) they had been more viſible; but iealouſie in ſuch caſes is not unpolitique, and the leſſe iealous the King is, the more we have cauſe to be ſo: Ireland a few dayes before its ruine, had leſſe ground of feare then we have had; ſome of our Treaſons here have not been planted in Traines and Mines, ſo deep and dark, nor ſo much reſembled the Cockatrice eye, as that of Ireland, and if the King be not privy to the Plots, yet as long as the Plotters having aymes beyond him, plow with his heifer, and act by his power, our condition is the more deſperate and remedileſſe, and ſince the King cannot ſee into the breaſts of thoſe his followers, whom we ſuſpect, hee ought not ſo far to deſpiſe the publique iealouſies of whole Nations, or the diſtractions or inſecurity of ſuch conſiderable multitudes as he doth; but the King appeales to Gods all-ſearching eye, and we doe the ſame, imploring of him to be the more vindicative in this caſe, the more deſtitute we all are of any other recourſe or redreſſe upon earth.

Pag. 5. *Wherein they uſurp the Word Parliament.*

The King frequently vowes to maintaine Parliaments in their Priviledges, yet his Papers many wayes derogate from them; For firſt if hee pleaſe to ſever himſelfe, thoſe great Councels are not to bee named Parliaments. Secondly, whatſoever

ſoever name is due, the vertue of publique repreſentation is denyed them, they are not to bee lookt upon as the whole Kingdome, and this is deſtructive to the eſſence of Parliaments. Thirdly, if the concurrence of both Houſes, *Nullo contradicente*, be of ſome ſanctity and authority, yet the maior part of both Houſes is not ſo vigorous as the totall, and here is another deviſe to fruſtrate all Parliaments. Fourthly, if the maiority ſhall binde, and the minority acquieſce therein, yet if it bee obiected that ſome few factious ſpirits miſlead and befoole the majority, all is void, Parliaments thus are made ridiculous Aſſemblies, and all Juſtice at the laſt reſort is to be expected from the Kings ſole breaſt, or elſe no where; for if the King will withdraw himſelfe, all Courts as well as Parliaments are thus defeated and diſabled, and then if the King aſſumes not ſole power to himſelfe, all Government is expired, and no way is left for the Kingdome to preſerve it ſelfe, and what can be more unnaturall? In policy then, if wee are growne weary of Parliaments, and will diſſolve them into nothing, we ought to erect ſome other Court above them, or in their ſtead, or elſe to reſigne all into the Kings ſole boundleſſe diſcretion, for any forme of Rule is better then none at all; and before we demoliſh old ſtructures, we ought to be adviſed of the faſhions of new.

Pag. 6. *And whoſe adviſe we are reſolved to follow.*

But what if the major and better part of the privy Councell concurre with the King, if Parliaments muſt down, that Rule is better then Anarchy; But hitherto neither both Houſes, nor the Judges, nor the Lords of the Councell have concurred, but if the concurrence of Parliaments be not neceſſary, how can any other ſeeme but unneceſſary, and at meere diſcretion, hath not the King the ſame right to ſhake off inferiour Councels, as that which is ſupreame, or ſhall he have cauſe to confide in the knowledge of leſſe

Honourable Courts, more then of that which is the quinteſſence of all his Subiects, which is indeed the very Throne it ſelfe whereon he ſits ſo ſure, and whoſe conſent and councell is that very Diadem which inriches his Temples, and that Mace which armes his hands; who would have thought in time of Parliament to have heard the name of Privy Councellor cited to the leſſening of Parliaments, yet here nothing but the very name too is cited, nor no compliance promiſed but arbitrary; ſo many wayes are Parliaments blowne away like bubbles, yet none is ſo much inſiſted on, as that which ſeemes moſt incredible, that Maſter *Pym*, and foure or five of his conſorts ſhould beſot and ſtupifie two or three hundred Gentlemen choſen out of the flowre of the Kingdome, when as the King hath in Parliament ſome ſpirits as Mercuriall, and heads as watchfull, and hearts as reſolute, without ſome extreamly violent Magicke, may ſeeme incredible, nay, were it certaine that Maſter *Pym* were the greateſt Nigromancer living, and the deepeſt read in black infernall arts, I ſhould hardly truſt the efficacy of his ſpells in ſuch expedients.

Pag. 8. *That thoſe Rebels publiquely threaten the rooting out of the name of the Engliſh.*

That the Iriſh Rebels by their ſucceſſe are now intentive to roote out the Engliſh, is probable, but their firſt ayme and cauſe of commotion might be ſome other more particular inducement, for the Engliſh Government was long before in the ſame manner irkſome to them as now, but ſome other invitation now happened of ſhaking it off, and not before.

Ibidem.

Ibidem. *As they have invaded that power of ours over the* Militia.

The Queſtion is not to be put indefinitely, whether or no the King ought to order the *Militia* in times of no extraordinary danger; our caſe is now upon ſuppoſition, if the King in extraordinary danger will not yeeld to ſuch a Poſture as the Kingdome thinkes moſt ſafe, whether the Parliament may not order that Poſture of themſelves, ſo the Parliament puts it. But the King puts it thus. If the Parliament invades his power over the *Militia* cauſeleſly, whether they may not as well ſeize any Subiects eſtates. That queſtion then which muſt decide all, is this, whether that Poſture which the Parliament chuſes, or that of the Kings, be moſt ſafe for the Kingdome at this time, and who ſhall iudge thereof moſt properly. Till now that the ancient Pillars of Law, and Policy were taken away, and the State ſet upon a new baſis, no evill was to be preſumed of the repreſentative body of the Kingdome, nor no Juſtice expected from a King deſerting his grand Councell, but now every man may arraign Parliaments, & they which underſtand no reaſon, muſt have reaſon, not authority to rely upon; no King was ever yet ſo juſt but that Parliaments have in ſome things reduced them from error, nor no Kings ſo unjuſt that Parliaments did ſeduce into errour, yet Parliaments are now charged of being enemies to Religion, laws, liberties. And the King to preſerve theſe, abſents himſelfe from Parliaments, but ſince we muſt diſpute for Parliaments; firſt we ſay they muſt in probabilitie be more knowing then any other privadoes; Secondly, in regard of their publike intereſt, they are more reſponſible then any other, and leſſe to be complayned of in caſe of errour. Thirdly, they have no private intereſt to deprave them, nothing can ſquare with the Common Councell but the common good, and if 500. of the Nobilitie and Gentrey ſhould ayme at an Ariſtocraticall uſurpation, or any other power of oppreſſion, they could never compaſſe their ends, it were folly in them. Some ſuch objections have beene made againſt

this Parliament, but finding little credit, at laſt ſome few of the Parliament are pitcht upon, as if it were credible that all the kingdome in whoſe hands all reall naturall power conſiſts would inſlave themſelves to 500. or thoſe 500. voluntarily become ſlaves to five men. (good God) the King is preſum'd to have the hearts of the majority, and to bee trampled upon by ſome few, and yet the magicall incantation is ſo ſtrong, that neither the Kings Authoritie, nor the juſtice of his cauſe, nor the oppreſſed Commonaltie can prevaile againſt the Parliament, or the Parliament it ſelfe, againſt ſuch an inconſiderable number in Parliament. O that ſome Mercury would reconcile my underſtanding in this Court Logick, or give me ſome clew of thread to diſingage me out of this blind Labarinth; but to come more particularly to the *Militia* it ſelfe, now ſetled by the Parliament, the King excepts againſt the Parliaments ordinance, for two reaſons, firſt becauſe it excludes him for the diſpoſing of it, and ſecondly from determining it at his pleaſure, but we muſt know that the Kingdome truſts the King with Armes as it doth with the Lawes, and no otherwiſe, and ſince the King in Perſon is not moſt fit alwayes, nor can in all places be preſent, to execute either military or judiciall offices, therefore the maine execution in both is intruſted to ſubſtitutes; the end of all Authority in ſubſtitutes is, that the kingdom may be duely and ſafely ſerved, not that the Kings meere fancy may be ſatisfied, and that end is more likely to be accompliſhed where the Kingdome, then where the King chuſes, but whoſoever chuſes the ſubſtitutes, the King is not excluded thereby, for the King hath more cauſe to confide in men recommended by his higheſt Court, then the people have in men preferred meerely by the King, againſt the conſent of his higheſt Court; and if it were not ſo, yet the confidence and aſſurance of the people, in times of diſtractions, is more requiſite then the Kings, but in this new *Militia*, the King is not ſo much excluded from his generall ſuperintendance, and ſupreame influence, as he is in ſubordinate Courts of Juſtice, and yet even in the Kings Bench, where the King in Pleas of the Crowne may not ſit

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as Judge, he may not bee ſaid to be excluded, neither is it any prejudice to the King in the ſecond place, that he cannot determine theſe new Commiſſions at his pleaſure without publik conſent, except upon miſdemeanour, for though all men naturally deſire abſolute command, and to be uncontroleable in things that are bad as well as things that are good, yet this is but the exorbitant deſire of corrupted nature, and wiſe men doe not ſeeke alwayes to ſatisfie it, but rather to ſuppreſſe it. In caſe of miſdemeanor no mans commiſſion ſhall juſtifie him againſt the King, and where no miſdemeanour is, what would the meere power of determining the commiſſion availe the King. For wee ſee in divers Monarchies and free States, ſome Princes which are limited from evill are not the more diſabled from good, and if they be ſometimes, that nation is perhaps happier, which intruſts Princes too little, then that which intruſts them two farre, and yet nevertheleſſe I deſire to ſee no innovation in our Engliſh Monarchy, neither if this King ſhall upon this or that emergent occaſion yeeld to ſome temporall reſtraint, would I wiſh to ſee it perpetuall, except in things onely tending to evill, for example, the King had a Prerogative to diſcontinue and diſſolve Parliaments at pleaſure, and the abuſe of this Prerogative was the cauſe of all our late ſufferings, but this Prerogative being reſtrayned, what injury is likely to follow eyther to the King or State, for in ſuch reſtrictions, wch are from greater evills, but from leſſe good, the King ought not to be difficult, and in ſuch reſtrictions which may diſable from good, as well as evill, the people ought not to be importunate; but it is further objected that by the ſame power Parliaments may diſſeiſe both the King and Subiects from their eſtates, as they make ordinances for the *Militia*, but in truth is not this a ſtrange reſult, the Parliament have power to doe good offices by the conſent of the people, & therefore they may have power to doe ill offices againſt the conſent both of King and People, it is of dangerous conſequence to ſuppoſe that Parliaments will do any iniuſtice, it looſeth one of the firmeſt ſinewes of Law to admit it; but to conclude that Parliaments can doe ſuch iniuſtice as may oppreſſe both King and

and People, from whom all their power is derived, is unnaturall: and whereas the King claymes an intereſt in the *Militia* as legall and proper as ours are, in our Lands or Tenements, we muſt avoyd miſtakes herein; for in our goods and inheritances we have not ſo pure and unconditionall a right, but that it is inconſiſtant with the common right alſo, and in this reſpect the Kings poſſeſſions are not priviledged more then a ſubiect, for the States proprietie cannot bee excluded out of eyther, the ſame man alſo may have ſeverall proprieties in ſeverall things, for that propriety which the King hath in a Subiect, is not the ſame, nor ſo intire as that which he hath in his horſe, for that right which he hath as a Prince, is by way of truſt, and all truſt is commonly limited more for the uſe of the party truſting, then the partie truſted; in ſome caſes alſo there are mutuall proprieties, and ſo the King ownes us as his Subiects, and wee owne him as our King, but that ownerſhip which we have in him as our King, is of a farre more excellent and high nature then that ownerſhip which the King hath in us as his Subiects; that occaſionall intereſt which the Scots had in *Newcaſtle*, or the Parliament in *Hull*, did not wholly drowne the Kings intereſt, nor the Particular owners, ſuch temporary poſſeſſions may ſometimes happen without the utter diſſeiſin or diſſinheriſon of each other, and we ſee in a breach of peace, the Conſtable by force takes my ſword from me, and in ſuch manner as hee may not take my cloake, although my intereſt in my Sword is as good as in my cloake, and yet my property in my Sword is not altered by that propertie which the officer ſeiſes to himſelfe; and doubtleſſe had the ſame arguments beene preſſed againſt diſſeiſin of *Leſley*, as have beene ſince againſt Sir *John Hotham*, they would have beene held much more impertinent then now they are, ſo much more are wee vilipended and harder treated then other nations are; let not common ſence then bee ſo much baffled as to make this temporary poſſeſſion of *Hull* taken

taken by Sir *John Hotham*, upon an extraordinary neceſſity of State ſo declared by the Judgement of Parliament, for the preventing of civill Warre; and conſequently for the preventing of great diſ-ſervice, both to King and State; the ſame thing, as the violent intruſion of a private diſ-ſeizor upon the juſt inheritance of his Neighbour: he which confeſſes, That the King hath a true and perfect intereſt in the Kingdom, doth not deny, That the Kingdom hath a more worthy and tranſcendent intereſt in it ſelf, and in the King too: This is ſo far from contradiction, that he is farre from reaſon, that ſo conceives it. And he which doth not conceive that that which is the judgement of the major part in Parliament, is the ſence of the whole Parliament; and that which is the ſence of the whole Parliament, is the judgement of the whole Kingdom; and that which is the judgement of the whole Kingdom, is more vigorous, and ſacred, and unqueſtionable, and further beyond all appeal, then that which is the judgement of the King alone, without all Councell, or of the King, with any other inferiour Clandeſtine Councell, muſt raze thoſe rocky Foundations, upon which, this State hath been ſo happily ſettled, for ſo many ages now paſt.

As to the impeachment of the ſix Members of Parliament, the King pleads retractation & ſatisfaction, his retractation is an acknowledgement, that it was a caſuall ſingle miſtake; yet in forme only; for the grounds of his charge when they ſhall be publiſhed, he aſſures us, will ſatisfie the world; But in the mean time, theſe grounds are kept unpublished, contrary to the deſire of the Parliament, and the whole Kingdom, and till that publication the world remains unſatisfied, nay it is moſt wonderfull, that ſo deſperate and horrid a plot, as that yet ſeems to be, ſhould be ſo long neglected, to the Kings vaſt diſadvantage, and the peoples miſerable diſquiet, if cleer ſatisfaction could be ſo eaſily given, every man ſees, that the charge, if it had not good

Pag. 10. 11.

That no retractation made by us, nor no actions ſince that time committed againſt us, and the Laws of the Land, under pretence of vindication of priviledges, can ſatisfie the contriver of that Declaration.

grounds did ſtab furiouſly at the heart of all Parliaments, and at all Liberties in Parliament, but till publication of theſe grounds be, no man will preſume to judge; yet it is of great concernment to His Majeſties honour, and the Kingdoms peace, that it be not too long delayed. But in the next place, the King conceives, That the Parliament hath been injurious to him in Vindication of Parliament priviledges, and therefore ought to be ſatisfied; the Parliament ſtill begs for that publication, for nothing elſe can make them appear to have been injurious; and till they appear to have been injurious; they ought not to be condemned as injurious, for *de non entibus & de non apparentibus eadem eſt ratio*; As for the Kings coming into the Houſe of Commons ſo armed, till publication of the cauſe of that coming, the circumſtances cannot be duely waighed.

Pag. 12.
Such a Miniſter might be puniſhed for executing ſuch Authority.

By this Law the Subjects of *England* might not uſe any defenſive force againſt an Officer in any caſe, though of the moſt undoubted priviledges, or rights, by a kinde of after game, he muſt ſeek remedy in the future; but for the preſent, he is remedileſſe, But if this be Law, I think every man ſees that the Engliſh mans liberty, and ſhare in the grand Charter, is a thing eaſily deſeaſable, for it is as likely, That the King may juſtifie and protect His Miniſters, after the execution of unjuſt commands, as to urge them by undue Warrants to the ſame, and if ſo, then where is the Subjects of *England*, freedom and Patrimony; what is it ſtill but held upon the Kings meer courteſie.

Pag. 15.
And if ſuch be about us, or any againſt whom any notorious malicious crime can be proved, if we ſhelter or protect any ſuch, let our injuſtice be publiſhed to the world.

Its known to the King, who hath incenſed Him againſt His Parliament, and who have given Councell derogatory to the honour, and deſtructive to the eſſence of all Parliaments, and to the Parliament this is utterly unknown; yet the King deſires evidence of theſe things from the Parliament; Nay, though he diſavow the ſhelring of ill Miniſters, yet he conceals

conceals ſuch as have traduced and ſlandered the Parliament in ſome things notoriouſly falſe; and yet to an ordinary underſtanding, it is the ſame thing to conceal, as to ſhelter a Delinquent; and if it be below a King to reveal a trayterous Incendiary, that hath abuſed His ear with pernitious calumnies, It is below him too to leave him to juſtice being otherwayes revealed.

Pag, ibid. They have implyed our connivance, as want of zeal againſt the Rebels in Ireland.

He which will not accuſe the King for want of zeal againſt the Iriſh Rebels; yet may truly ſay, there is not the ſame zeal expreſt, as was againſt the Scots, though the caſe be farre different, for the Scots were Proteſtants, and had been greatly agrieved, and were not imbrued willingly in bloud, and yet the Engliſh Nation againſt their wills, were moſt rigorouſly haſtned, and inforced to Arm againſt them; but now, when the Engliſh Nation and Scots too, were moved to indignation, and horrour, againſt the moſt bloudy perfidious ingratefull villaines in the world; their proffered ſupplyes are retarded, and opportunities are neglected, and nice exceptions framed, and the curſed reproaches of the Rebels themſelves, calling the Parliament diſloyall and Traytors, are countenanced and ſeconded.

Pag. 17. When with our privity the Army was in agitation.

The depoſitions taken concerning bringing up of the Army, do not evince beyond all doubt, that any ſuch agitation was with the Kings privity; but according to humane judgement, which do not alwayes proceed upon certain appearances of things. Some ſuch things were in agitation, and ſome preſumption there is of the Kings privity, and if in other caſes ſuch preſumptions as theſe do not alwayes paſſe, for good and ſtrong proofs; yet I in my experience, did never here before, that they were rejected as light diſcourſes, though the King now contemn them ſo; Neither is the meer miſcarriage of the plot without the prevention of the Parliament, any good argument that no ſuch

plot was, for ſo the Iriſh may be excuſed in all thoſe places, which they failed to ſurpriſe, for treaſon were no treaſon, if it were not more obſcure and hard to be diſcovered, and that as well by the ill as good ſucceſſe of it.

Pag. 19.
We will have Juſtice for thoſe tumults.

As for thoſe tumults about *Weſtminſter*, how farre the *Londoners* were ingaged in them, offenſively, and defenſively, and how farre the ſouldiers which were entertained at *Whitehall*, were raiſers of them, and how farre theeves, and boutifures intermingled themſelves for rapines ſake, reſts yet in judgement; and I conceive the Parliament is as deſirous to have juſtice ſeaſonably done therein, as the King; But ſure, the Engliſh Nation, nor the City, nor the Parliament, cannot be ſuſpected of having any intent to raiſe Arms againſt the Kings Perſon, or His Children: this were a great ſcandall and unmerited, and if the Kings flight was for fear of any curſed Aſſaſſinates; for which the Engliſh have not been infamous, His ordinary Guard had been as ſafe to him here, as it is at *York*.

Page 21.
Where is every mans property, every mans liberty, if a major part of both Houſes declare, That the Law is, That the younger Brother ſhall inherite, what becomes of all the families and eſtates in the Kingdom.

Here it is ſuppoſed, that Parliaments may make an Ordinance contrary to Law, Nature, Reaſon, Sence; and it is inferred therefore, That they are dangerous, and may bring the life and liberty of the Subject to a Lawleſſe, and Arbitrary ſubjection; this ſuppoſition is inconſiſtent with one of the moſt ſacred and venerable pillars of all Law and policy; and yet here it is inſiſted upon, Let all Chronicles be ſearched, and let one Story be cited of any Parliament, which did tyrannize over King and Subject, or ordain any thing to the miſchief of both; yet Kings I think will not make the ſame challenge, the beſt of them have done Acts of oppreſſion, and the Reaſons are apparent for it; but no Reaſons can be given why Parliaments ſhould uſurpe, or how they can uſurpe; yet the Kings inference runs

rums againſt all Parliaments: He doth not ſay this Parliament tyrannizeth, and therefore he reſides from them, and pronounces their Votes invalid, but becauſe Parliaments may tyrannize; therefore they have no power in their Votes at all, at any time whatſoever, further then the King ratifies them. The Parliament ſayes not ſo much; they ſay he is now ſeduced by wicked Councell, and therefore rejects their requeſts, to the danger of the State: In ſuch caſes they conceive there is a power in them to ſecure the State without his concurrence: At other times, when the Kings are not ſeduced, they ought to do nothing without their conſent; *for non recurrendum eſt ad extraordinaria in iis quæ fieri poſſunt per ordinaria*: Whether this or that Doctrine enwraps the greateſt danger, let all the world judge.

Pag. 27.
Seditious Pamphlets and Sermons.

As for ſeditious Preachers and Pamphletteers, the Parliament will not protect any, when greater matters are provided for, the Law ſhall have a free courſe againſt them; and account ſhall be given by all which have favoured them. In the mean time the Parliament only deſires, That it may not be put in theſe times of generall extremity, to intend univerſall enormities, and in the legall purſuance thereof be made Informers, Solicitors, Witneſſes, and Judges, and that they may not be bound to give an account for all miſdemeanors, or to remedy all mens abuſes in an inſtant, and notwithſtanding all oppoſition, give generall ſatisfaction to all the world, or aſpire to a condition above man.

Pag. 24.
That ſuch are continually preferred and countenanced by us, who are friends or favourers, or related unto the chief authors or actors of that arbitrary power heretofore practiſed and complained of.

We hold Parliaments in *England*, as the Apples of our eyes; and we know all liberty muſt ſtand or fall with them; And we conceive Parliaments were never more endangered, nor by more conſpiracies aſſayled, then they have been ſince this Parliament began: And the perſons which poſſeſſe the King againſt them we cannot nominate, but he knows, and favours, and employes them. If he have any

Councellors which ſuggeſt advice to him, as his late papers carry in them, they are the malignant party; and their ſtudy is, That ſome way may be found out, ſo to maſter and quell this *Parliament*, as that is may preſident future times to do the ſame. Nothing is more viſible, then that *Parliaments* are odious to Court paraſites; and the ſame diſpoſition which diſcontinued them ſo long, and diſmiſſed them ſo often, ſtill labours to fruſtrate and ruinate them for ever. What parties have been framed in the Country, in the City, in the *Parliament* it ſelf, in *England*, in *Scotland*, in *Ireland*, in other Nations, to blaſt this *Parliament*, and to make it ſcandalous; and yet we all ſee they are Traytors, they are unheard-of paralleld Traytors: for ſeeking their own defence, for entertaining any jealouſies, or for mentioning any plots: what late change there is in the King, or alienation from the defendors of arbitrary power, is not evident by his papers; for if they do truely repreſent him and his Councellors to us, we may doubt that *Parliaments* are not gotten into better grace at Court, then they were in my Lord of *Straffords* time; and yet it is undoubted, That if we ſuffer in the Rights of *Parliaments*, no other rights can be done us: And as we were better have no *Parliaments*, then *Parliaments* maimed in their priviledges, ſo we had better have no being at all in *England*, then no *Parliaments*,

Pag. 27.

VVe require no other Liberty to our wills, then the meaneſt of them do, we wiſh they would alwaies uſe that liberty, not to conſent to any thing evidently contrary to our conſcience and underſtanding: and we have, and ſhall alwayes give as much eſtimation and regard to the advice and counſell of both Houſes

The main thing begged by the *Parliament*, is the Kings return, and that all ſubordinate power and honour (eſpecially during our diſtractions) may be put into mens hands as the generality is aſſured of: How this ſhould be contrary to His conſcience and underſtanding here, and not in *Scotland*, I do not ſee; and yet that which was there reaſonable, is here treaſonable; nay, and though we be denyed in it, yet we muſt not believe our eyes, for ſtill it is preſſed that the *Parlia-*

Parliament has done nothing for the King, and have been denyed nothing from the King, in the leaſt degree neceſſary to the peace, plenty, and ſecurity of the Subiect; and yet in publike matters, conſcience, and underſtanding are not alwayes to be too farre truſted, where we depart from Maior-parties, or ſuch who are more to be truſted, then our ſelves, few Caſes are in Law or policy beyond all diſpute and ſcruple; and if the King in diſputable Caſes will charge His Own Apprehenſion, rather then His other Judges and Councellors, His breſt muſt prove at laſt the ſole unappealable Judge of all things.

Page 27, 28.

The office and dignity of a King, is not within their determinations, and of which we muſt give an account to God, and our other Kingdoms.

How the King is to give an account of His Royalty here, to His other Kingdoms, more then to this; or how it is beyond the cognizance of Parliaments, becauſe he is accountable to God for it; I apprehend not, ſubordinate Magiſtrates are alſo accountable to God, and their power is derived from God, and yet it is not beyond humaine determination, but ſome Courtiers do ſuggeſt that all ſupream dignities are ſo founded by Gods immediate hand alone, as there remains nothing humaine in them, and that publike conſent of ſuch, and ſuch Nations, as to ſuch and ſuch limits, and conditions is nothing at all requiſite; this is the grownd of all Arbitary unbounded ſway; for if Nations by common conſent, can neither ſet limits, or judge of limits ſet to ſoveraignty, but muſt look upon it as a thing meerly divine, and above al humain conſent or comprehenſion, then all nations are equally ſlaves, and we in *England* are borne to no more by the Laws of *England* then the Aſanine Peaſants of *France* are there, whoſe Wooden ſhoes and Canvas Breeches ſufficiently proclaim, what a bleſſednesſe it is to be borne under a meer divine Prerogative; but I hope that Prerogative, in defence of which, the King Intends to ſacrifice his life, is that which is ſetled, and bounded by the known Laws of the Land, and whoſe ſureſt Baſis is the common conſent, and whoſe moſt honourable

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end is the common good, and not ſuch a divine Prerogative; which none underſtand, but our ghoſtly Counſellors, which alwayes expreſſe ſufficient Enmity and Antipathy to the publike Acts and Pacts of Men: It is generally believed, That theſe late expreſſions of the Kings had not been ſo ſharp, if there had not been more of the divine, then either of the Lawyer or Stateſman in them; But God ſend our Schollers more grace to think more honourable of their Pulpits, that the Church may be more edified, and the State leſſe perturbed by them hereafter; twas heretofore *Levi* and *Simeon* the heads of the main Malignants, whoſe union breeds our diſunion, were Papiſts and Hierarchiſts, they now are Hierarchiſts and Papiſts.

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NEWS FROM IRELAND,

Received the 17. of June, 1642.

WITH

THE ARRIVALL OF

the Biſhop of S^t. *Davids*, at Mine-head in *Sommerſet* Shire, who fled upon his conviction, and is now brought in a Bark from *Dublin*, and under Guard till Order from the Houſe what to do with him.

Sent to Maſter *Otgar*, Merchant in SWITHING-LANE.

With a Relation by another, of three Defeats given to Sir *Philem O Neale*, with the taking of his Trunke, with the Crowne in it.

ALSO DIVERS OTHER Paſſages from other Places.

LONDON,
Printed for *Edward Blackmore*. *June* 22. 1642.

NEW
INTELLIGENCE
FROM
IRELAND,
Received the 17. of June, 1642.
WITH
THE ARRIVALL OF
the Bishop of S. Davids, at Milne-
head in Somersetshire, who fled upon his
confession, and is now brought in a Barke
from Dublin, and under Guard of
Order from the House of Commons.
Sent to Master Oliver, Merchant in
SWITHING-LANE.
With a Relation by another, of three

NEW INTELLIGENCE from Ireland, June 17. 1642.

MY chiefe occaſion of Writing at this time, is to give you a relation of ſuch newes as we this day by ſeverall Barques heare from Ireland, which (the Lord be praiſed) is very good; Captaine *Conſtable* hath relieved the Fort of *Lymbricke* in deſpight of the towne, the *Engliſh* for joy of his arrivall, they being before for want of powder and ſhot in great diſtreſſe, diſcharged twentie peeces of Ordnance upon the towne, which broke downe many of the houſes, and ſlue of the Rogives there, three hundred, ſo that it is thought ere this, the Engliſh have the command of the town: The Earle of *Churiquit*, and Saint *Albanes* being a Papiſt, under pretence of joyning with the Rebels in *Galway*, was admitted to come into the towne with 400. foote, and a troope of horſe, who upon his entrance, to the admiration of the *Engliſh*, ſlew may of the Rebells, relieved the Fort which was in great diſtreſſe, and ſo hath gotten the command of the Towne: Our forces

which went laſt here hence, with ſome of my Lord Preſidents Regiment, tooke three of the ſtrongeſt Caſtles in *Munſter* the laſt weeke, which the Rebells poſſeſſed, where they found great ſtore of pillage and money, men, women and children, which they put to the Sword, they are now (God ſpeede them well) gone to take the Lord of *Muſgeies* Caſtle, and that done, it is ſaid they intend to meete our forces of the North at *Lymbricke*, where the maine body of the Army, and the Rebells keepe their Randevous: Many of the Rogues are brought every day into *Corke*, and *Othoagha*, and there hanged: God ſend more ſupplies, and you ſhall ſoone heare of the death of many thouſands of them.

The Biſhop of St. *Davids*, who fled upon his conviction by the Parliament, on Munday laſt was here diſcovered, being brought hither in a Barque from *Dublin*, his habit was in the faſhion of a plaine Countryman, his haire cut cloſe to his chinne, at leaſt 70. yeares old, and his wife not above 22. He lieth here ſafe under guard, till there be an Order from the Houſe what to doe with him.

Mynehead, 17. *of* June. 1642.

Sir

SIr *Phelem O Neale* was met by our forces (betwixt *London-Derry* & *Colraine*) who have skirmished with him, and hath given him three ſeverall defeates: In the two firſt he loſt 2000. men, in the laſt he loſt 800. and we loſt but 15. and wee beate them to the Mountaines, and in purſuance of them tooke Sir *Phelem O Neales* trunck, wherein was his Crowne wherewith hee was crowned Prince of *Ulſter*, which is ſent to the Parliament in England by Lieutenant Colonell *Mervin*.

Captaine *Gibſon* marched out of Dublin with 800. men to Kilcocke where he ſcattered the Rebells, ſlew 600. of them, and tooke from them 1000. ſheepe, and about 150. cowes and horſes, and conveighed them ſafe to Dublin.

The Lords of the Pale are beſieged in Boldongen Caſtle by our forces, who ſent to Dublin for Ordnance to batter it, which was ſent them, guarded with 400. men, but what they have done is not yet knowne.

Sunday laſt was the day appointed for a ſet battle, which (it is ſaid) was given, but what is done is not yet knowne, we hope to heare by the next Poſt.

Sir *Henry Tichborne* came to Dublin, being ſent for by the State to be ſworne Privy Councellor; we had alſo that day ſouldiers landed, as many as made up three full Regiments, with what came before.

The next day a Garriſon at *Boidake* of ours burnt all the townes there abouts.

Newes from the Naas, that all the Rebells there abouts betake themſelves to bogges, their old wont, ſo alſo in moſt parts elſe.

Alſo we had certaine newes, that the Earle of *Clanricket* had ſo diſtreſſed the towne of *Galway*, that it was forced to yeeld upon condition, onely to ſtand to the Kings mercy, for this is a very conſiderable place of ſtrength.

Furthermore Colonall *Traford* went out from us with ſome 1000. men to forage and light upon a part of the enemy, who betooke themſelves to Baldongon Caſtle, ſome 12. miles from us who beſieged them. Two large peeces were ſent to him which came there: ten ſhot two ſhots onely that night; and on the next day they beat downe the Caſtle and put all to the ſword, which were about 200. none of any great note in it, but two Prieſts that were Captaines to thoſe Rebells, one of them was brought home, and was examined, and put to the Racke, but confeſſed little, that day 26. Prieſts were ſhipped for France, which deſerved better to be hanged.

The *Scots* wee heare are bent to *Count-Roan*, and the Iriſh in moſt part of *Farman*, have betooke themſelves to the bogges, for feare of them, as they doe every where, ſeeking to drive off the warre to a nother Winter.

Here is alſo a Letter, either reall or falſe, ſaid to come from the Pope to Sir *Phelim O Neale*, to make all Saints that die in the quarrell; with curſes againſt Proteſtants, and a great promiſe of helpe if they hold out one halfe yeare longer.

Sir

Sir *James Ware* read a Letter to me from Kinglate, that he there had taken three Forts of the enemies, and had many prises taken by sea that attempted to relieve the Rebells; and that Lord *Muscry* that was of greatest account in Munster, is retired to his Woods into his own county: whether the Lord President intends to follow him; and is now gathering his men together for that purpose.

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His Majesties ANSWER TO THE XIX. PROPOSITIONS OF BOTH *HOUSES* OF Parliament.

LONDON:
Printed by ROBERT BARKER, Printer to the Kings most Excellent Majestie: And by the Assignes of JOHN BILL.
1642.


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His Majesties Answer

To the nineteen PROPOSITIONS of both Houses of Parliament.

BEfore we shall give you Our Answer to your Petition and Propositions, we shall tell you, that we are now clearly satisfied, why the Method, which we traced out to you by Our Message of the 20th of January, and have since so often pressed upon you, as the proper way to compose the distractions of this Kingdom, and render it truly happy, hath been hitherto declined, and is at length thought fit to be looked upon; We now see plainly (and desire that you, and all other Our good Subjects should do so too) that the Cabalists of this business have with great Prudence reserved themselves, untill due preparations should be made for their Designe.

If they had unseasonably vented such Propositions, as the Wisdom and Modestie of your Predecessours never thought fit to offer to any of Our Progenitours, nor We in honour or regard to Our Regall authority (which God hath entrusted us with for the good of Our People) could receive without just indignation (and such many of your present Propo-

sitions are) their hopes would soon have been blasted, and those Persons, to whom Offices, Honours, Power and Commands were designed, by such ill timing of their businesse, would have failed of their expectation, not without a Brand upon the attempt. Therefore, before any of this nature should appear, they have (certainly with great wisdom in the Conduct of it) thought fit to remove a troublesome Rub in their way, The Law; To this end, (that they might undermine the very foundations of it) a new Power hath been assumed to interpret and declare Laws without Us by extemporary Votes, without any Case judicially before either House, (which is in effect the same thing as to make Laws without Us) Orders and Ordinances made onely by both Houses (tending to a pure arbitrary power) were prest upon the people as Laws, and their obedience required to them.

Their next step was, To erect an upstart Authoritie without Us, (in whom, and onely in whom the Laws of this Realm have placed that Power) To command the Militia, (very considerable to this their Designe;) In further order to it they have wrested from Us Our Magazin and town of Hull, and bestrode Sir John Hotham in his bold-faced Treason; They have prepared and directed to the People unprecedented Invectives against Our Government, thereby (as much as lay in their power) to weaken Our just Authority and due esteem among them; They have as injuriously as presumptuously (though We conceive by this time Impudence it self is ashamed of it) attempted to cast upon Us aspersions of an unheard of nature, as if We had favoured a Rebellion in

Our

Our own Bowels; They have likewise broached new Doctrine, That We are obliged to passe all Laws that shall be offered to Us by both Houses (howsoever Our own Judgement and Conscience shall be unsatisfied with them) a point of Policie, as proper for their present businesse, as destructive to all Our Rights of Parliament; And so with strange shamelessnesse will forget a Clause in a Law still in force, made in the second yeer of King H. 5. wherein both Houses of Parliament do acknowledge, That it is of the Kings Regality to grant or deny such of their Petitions as pleaseth Himself; They have interpreted Our necessary Guard, legally assembled for the Defence of Us and Our Childrens Persons against a Traitour in open Rebellion against Us, to be with intent to leavie War against Our Parliament, (the thought whereof Our very soul abhorreth) thereby to render Us odious to Our People.

They have so awed Our good Subjects with Pursivants, long chargeable Attendance, Heavie Censures and illegall Imprisonments, that few of them durst offer to present their tendernesse of Our Sufferings, their own just Grievances, and their sense of those violations of the Law, (the Birthright of every Subject of this Kingdom) though in an humble Petition directed to both Houses, and if any did, it was stifled in the Birth, called Sedition, and burnt by the common Hangman.

They have restrained the Attendance of Our ordinary and necessary Houshold-servants, and seized upon those small sums of Money which Our Credit had provided to buy Us Bread, with Injunctions That none shall be suffered to be conveyed or returned

to us to York, or any of Our Peers or Servants with us, so that (in effect) they have blocked us up in that County.

They have filled the ears of the People with the noise of Feares and Jealousies, (though taken up upon trust) tales of Skippers, Salt-fleets, and such like, by which Alarms they might prepare them to receive such impressions, as might best advance this Designe when it should be ripe. And now it seemes they think we are sufficiently prepared for these bitter Pills, We are in a handsome Posture to receive these humble Desires, (which probably are intended to make way for a Superfetation of a (yet) higher nature, (if we had not made this discovery to you) for they do not tell us this is all. In them we must observe that these Contrivers (the better to advance their true ends) disguised as much as they could their intents with a mixture of some things really to be approved by every honest man; Others, specious and popular; And some which are already granted by us; All which are cunningly twisted and mixed with those other things of their main Designe of Ambition and private interest; in hope, that at the first view, every eye may not so clearly discerne them in their proper colours.

We would not be understood, That we intend to fix this Designe upon both, or either House of Parliament; we utterly professe against it, being most confident of the Loyalty, good affections and integrity of the intentions of that great Bodie, and knowing well that very many of both Houses were absent, and many dissented from all those particulars we complain of: But we do beleeve, and accordingly

professe

profeſſe to all the world, that the Malignity of this Deſigne (as dangerous to the Lawes of this Kingdom, the Peace of the ſame, and the Liberties of all Our good Subjects, as to Our Selfe, and Our juſt Prerogative) hath proceeded from the ſubtill Informations, miſchievous Practices, and evill Counſels of ambitious turbulent Spirits, diſaffected to Gods true Religion, and the Unity of the Profeſſors thereof, Our Honour and Safety, and the publike Peace and proſperity of Our people, not without a ſtrong influence upon the very actions of both Houſes. But how faulty ſoever others are, We ſhall (with Gods aſſiſtance) endeavour to diſcharge Our duty with uprightneſſe of heart; And therefore ſince theſe Propoſitions come to Us in the name of both Houſes of Parliament, We ſhall take a more particular notice of every of them.

If the 1. 2. 3. 4. 5. 9. 10. 15. 16. 19. Demands had been writ and printed in a tongue unknown to Us and Our people, it might have been poſſible We and they might have charitably beleeved the Propoſitions to be ſuch as might have been in Order to the ends pretended in the Petition (to wit) the eſtabliſhing of Our Honour and Safety, the welfare and Security of Our Subjects and Dominions, and the removing thoſe Jealouſies and Differences which are ſaid to have unhappily fallen betwixt Us and Our people, and procuring both Us and them a conſtant courſe of Honour, Peace and happineſſe. But being read and underſtood by all, We cannot but aſſure Our Self that this Profeſſion, joyned to theſe Propoſitions, will rather appear a Mockery and a Scorne; The Demands being ſuch, as We were unworthy of the truſt repoſed in Us by the Law,

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and of Our Descent from so many great and famous Ancestours, if We could be brought to abandon that power which onely can inable Us to performe what We are sworne to, in protecting Our People and the Lawes, and so assume others into it, as to devest Our self of it; Although not onely Our present Condition (which it can hardly be) were more necessitous then it is, and We were both vanquisht, and a Prisoner, & in a worse condition then ever the most unfortunate of Our Predecessours have been reducedto, by the most criminall of their Subjects; And though the Bait laid to draw Us to it, and to keep Our Subjects from indignation at the mention of it, the promises of a plentifull and unparaleld Revenue, were reduced from generals (which signifie nothing) to cleer and certain particulars, since such a Bargain would have but too great a resemblance of that of Esaus, if We should part with such Flowers of Our Crowne, as are worth all the rest of the Garland, and have been transmitted to Us from so many Ancestours, and have been found so usefull and necessary for the welfare and Security of Our Subjects, for any present necessity, or for any low and sordid Considerations of wealth and gain. And therefore all men knowing that those Accommodations are most easily made, and most exactly observed, that are grounded upon reasonable and equall Conditions, We have great Cause to beleeve, that the Contrivers of these had no intention of setling any firm Accommodation but to increase those Jealousies, and widen that division, which (not by Our fault) is now unhappily fallen betweene Us and both Houses.

It is asked, That all the Lords and others of Our privy Councell,

Councell, and such (We know now what you mean by such, but We have cause to think you mean all) great Officers and Ministers of State, either at home or beyond the Seas, (For care is taken to leave out no person or place, that Our dishonour may be sure not to be bounded within this Kingdom, though no subtile Insinuations at such a distance can probably be believed to have been the cause of Our distractions and dangers) should be put from Our Privy Councell, and from those Offices and imployments, unlesse they be approved by both Houses of Parliament, how faithfull soever We have found them to Us and the publike, and how far soever they have been from offending against any Law, the onely rule they had or any others ought to have to walk by. We therefore to this part of this demand return you this Answer, That we are willing to grant that they shall take a larger Oath then you yours selves desire in your 11th Demand, for maintaining not of any part but of the whole Law: And We have and do assure you, That We will be carefull to make election of such persons in those places of trust, as shall have given good testimonies of their abilities and integrities, and against whom there can be no just cause of exception, whereon reasonably to ground a diffidence; That if We have or shall be mistaken in Our election, We have and do assure you, that there is no man so near to Us in place or affection, whom we will not leave to the Justice of the Law, if you shall bring a particular charge & sufficient proofs against him, And that We have given you (the best pledge of the effects of such a promise on Our part, and the best security for the performance of their duty on theirs) a Triennial Parliament, the apprehen-

and of Our Descent from so many great and famous Ancestours, if we could be brought to abandon that power which onely can inable Us to performe what we are sworne to, in protecting Our People and the Lawes, and so assume others into it, as to devest Our self of it; Although not onely Our present Condition (which it can hardly be) were more necessitous then it is, and we were both vanquisht, and a Prisoner, & in a worse condition then ever the most unfortunate of Our Predecessours have been reducedto, by the most criminall of their Subjects; And though the Bait laid to draw Us to it, and to keep Our Subjects from indignation at the mention of it, the promises of a plentifull and unparaleld Revenue, were reduced from generals (which signifie nothing) to cleer and certain particulars, since such a Bargain would have but too great a resemblance of that of Esaus, if we should part with such Flowers of Our Crowne, as are worth all the rest of the Garland, and have been transmitted to Us from so many Ancestours, and have been found so usefull and necessary for the welfare and Security of Our Subjects, for any present necessity, or for any low and sordid Considerations of Wealth and gain. And therefore all men knowing that those Accommodations are most easily made, and most exactly observed, that are grounded upon reasonable and equall Conditions, We have great Cause to beleeve, that the Contrivers of these had no intention of setling any firm Accommodation but to increase those Jealousies, and widen that division, which (not by Our fault) is now unhappily fallen betweene Us and both Houses.

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ſion of whoſe Juſtice will in all probability make them wary how they provoke it, and Us wary how We chuſe ſuch, as by the diſcovery of their faults may in any degree ſeem to diſcredit Our Election. But that without any ſhadow of a fault objected, only perhaps becauſe they follow their conſcience, and preſerve the eſtabliſhed Laws, and agree not in ſuch Votes, or aſſent not to ſuch Bils, as ſome perſons, who have now too great an Influence even upon both Houſes, judge or ſeem to judge to be for the publike good, and as are agreeable to that new Utopia of Religion and Government into which they endeavour to transform this Kingdom; (for We remember what names, and for what Reaſons you left out in the Bill offered Us concerning the Militia, which you had your ſelves recommended in the Ordinance) We will never conſent to the diſplacing of any, whom for their former merits from, and affection to Us and the publike, We have intruſted, ſince We conceive, That to do ſo, would take away both from the affection of Our ſervants the care of Our ſervice, and the Honour of Our Juſtice. And We the more wonder, That it ſhould be aſkt by you of Us, ſince it appears by the 12th Demand, That your ſelves count it reaſonable, after the preſent turn is ſerved, that the Judges and Officers who are then placed may hold their places *quàm diu ſe bene geſſerint*. And We are reſolved to be as carefull of thoſe We have choſen, as you are of thoſe you would chuſe, and to remove none, till they appear to Us to have otherwiſe behaved themſelves, or ſhall be evicted by legall proceedings to have done ſo.

But this Demand (as unreaſonable as it is) is but one link of a great Chaine, and but the firſt round of

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that Ladder, by which Our Juſt, Ancient, Regall Power is endeavoured to be fetched down to the ground. For it appears plainly, that it is not with the perſons now choſen, but with Our choosing that you are diſpleaſed; For you demand, That the perſons put into the places & imployments of thoſe who ſhalbe removed, may be approved by both Houſes; which is ſo far (as to ſome it may at firſt ſight appear) from being leſſe then the power of nomination, that of two things (of which We will never grant either) We would ſooner be content that you ſhould nominate and We approve, then you approve and We nominate; The meer nomination being ſo far from being any thing, that if We could do no more, We would never take the paines to do that, when We ſhould onely hazard thoſe, whom We eſteemed, to the ſcorn of a refuſall, if they hapned not to be agreeable not onely to the Judgement, but to the paſſion, intereſt or humor of the preſent major part of either Houſe. Not to ſpeak now of the great factions, animoſities and diviſions which this power would introduce in both Houſes, between both Houſes, and in the ſeverall Countries, for the choice of perſons to be ſent to that place where that power was, and between the perſons that were ſo choſen. Neither is this ſtrange Potion preſcribed to Us onely for once, for the cure of a preſent, preſſing, deſperate diſeaſe, but for a dyet to Us and Our Poſterity; It is demanded, That Our Councellors, all Chief Officers both of Law and State, Commanders of Forts and Caſtles, and all Peers hereafter made (as to voting, without which how little is the reſt?) be approved of (that is, choſen by them from time to time; and rather then it ſhould ever be left to the Crown (to whom it onely

doth and ſhall belong) if any place fall voyd in the intermiſſion of Parliament, the major part of the approved Councell is to approve them. Neither is it onely demanded, that We ſhould quit the Power and Right Our Predeceſſors have had of appointing Perſons in theſe places, but for Councellors We are to be reſtrained, as well in the number, as in the perſons, and a power muſt be annext to theſe places, which their Predeceſſors had not; And indeed if this power were paſt to them, it were not fit We ſhould be truſted to chooſe thoſe, who were to be truſted as much as We.

It is demanded, That ſuch matters as concern the publique, and are proper for the high Court of Parliament, (which is Our Great and Supream Councell) may be debated, reſolved and tranſacted onely in Parliament, and not elſwhere, and ſuch as preſume to do any thing to the contrary ſhall be reſerved to the Cenſure and Judgement of the Parliament, and ſuch other matters of State, as are proper for Our Privy Councell, ſhall be debated and concluded by ſuch of Our Nobility (though indeed, if being made by Us they may not vote without the Conſent of both Houſes, We are rather to call them your Nobility) and others, as ſhall be from time to time choſen for that place, by approbation of both Houſes of Parliament; and that no publike Act concerning the affairs of the Kingdom, which are proper for Our Privie Councell, may be eſteemed of any validity, as proceeding from the Royall Authority, unleſſe it be done by the Advice and Conſent of the major part of Our Councell, atteſted under their hands: which Demands are of that Nature, that to grant them were in effect at once to depoſe both Our Self and Our Poſteritie.

Theſe being paſt, We may be waited on bare-headed;

ed; We may have Our hand still; The Style of Majestie continued to Us; And the Kings Authoritie, declared by both Houses of Parliament, may be still the Style of your Commands; We may have Swords and Maces carried before Us, and please Our Self with the sight of a Crown and Scepter, (and yet even these Twigs would not long flourish, when the Stock upon which they grew were dead) but as to true and reall Power We should remain but the outside, but the Picture, but the signe of a King. We were ever willing that Our Parliament should debate, resolve, and transact such matters as are proper for them, as far as they are proper for them: And We heartily wish, that they would be as carefull not to extend their Debates and Resolutions beyond what is proper to them, that multitudes of things punishable, and causes determinable by the Ordinary Judicatures, may not be entertained in Parliament, and so cause a long, chargeable, fruitlesse attendance of Our People, and (by Degrees) draw to you as well all the causes, as all the faults of Westminster-Hall, and divert your proper businesse; That the course of Law be no wayes diverted, much lesse disturbed, as was actually done by the stop of the proceedings against a Riot in Southwarke, by Order of the House of Commons, in a time so riotous and tumultuous, as much increased the danger of Popular insolencies, by such a countenance to Riots, and discountenance of Law; That you descend not to the leasure of recommending Lecturers to Churches, nor ascend to the Legislative power, by commanding (the Law not having yet commanded it) that they whom you recommend be received, although neither the Parson nor

Bishop do approve of them; And that the Refusers (according to the course so much formerly complained of to have been used at the Councell Table) be not sent for to attend to shew cause; At least, that you would consider convenience, if not Law, and recommend none, but who are well known to you to be Orthodox, Learned, and Moderate, or at least such as have taken Orders, and are not notorious depravers of the Book of Common Prayer; A care which appeareth by the Discourses, Sermons and persons of some recommended by you, not to have been hitherto taken, and it highly concerns both you in duty, and the Common-wealth in the consequences, that it should have been taken; That neither one estate transact what is proper for two, nor two what is proper for three, and consequently, that (contrary to Our declared will) Our Forts may not be seized; Our Arms may not be removed; Our Moneys may not be stopt; Our legall Directions may not be countermanded by you, nor We desired to countermand them Our Self, nor such entrances made upon a Reall War against Us, upon pretence of an imaginarie War against you, and a Chimæra of necessity. So far do you passe beyond your limits, whilest you seem by your Demand to be strangely straitned within them. At least We could have wisht you would have expressed, what matters you meant as fit to be transacted onely in Parliament, and what you meant by onely in Parliament. You have (of late) been perswaded by the new doctrines of some few to think that proper for your debates, which hath not used to be at all devated within those walls, but been trusted wholly with Our Predecessors & Us, and to transact those things which

which without the Regall Authoritie, ſince there were Kings of this Kingdom were never tranſacted: It therefore concerns us the more that you ſpeak out, and that both We and Our People may either know the bottom of your Demands, or know them to be bottomleſſe. What concerns more the Publike, and is more (indeed) proper for the high Court of Parliament, then the making of Laws? which not onely ought there to be tranſacted, but can be tranſacted no where elſe; but then you muſt admit us to be a part of the Parliament, you muſt not (as the ſenſe is of this part of this Demand, if it have any) deny the freedom of Our Anſwer, when We have as much right to reject what We think unreaſonable, as you have to propoſe what you think convenient or neceſſary; nor is it poſſible Our Anſwers either to Bills, or any other Propoſitions ſhould be wholly free, if We may not uſe the Liberty of every one of you, and of every Subject, and receive advice (without their danger who ſhall give it) from any perſon known or unknown, ſworn or unſworn, in theſe matters in which the Image of Our Vote is truſted by the Law, to Our own Judgement and Conſcience, which how beſt to informe, is (and ever ſhall be) left likewiſe to us; and moſt unreaſonable it were that two Eſtates, propoſing ſomething to the Third, that Third ſhould be bound to take no advice, whether it were fit to paſſe, but from thoſe two that did propoſe it. We ſhall ever in theſe things which are truſted wholly to us by the Law, not decline to hearken to the Advice of Our great Councell, and ſhall uſe to hear willingly the free debates of Our Privie Councell (whenſo-

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ever We may be suffered to have them for sending for, and they shall not be terrified from that freedom, by Votes (and Brands of Malignants and Enemies to the State, for advising what no Law forbids to advise) but We will retain Our Power of admitting no more to any Councell then the Nature of the businesse requires, and of discoursing with whom We please, of what We please, and informing Our understanding by debate with any Persons, who may be well able to Inform and Advise Us in some particular, though their Qualities, Education or other Abilities may not make them so fit to be of Our Sworn Councell, and not tye Our Self up not to hear any more then twenty five (and those not chosen absolutely by Us) out of a Kingdom so replenished with Judicious and Experienced Persons in severall kindes. And though We shall (with the proportionable Consideration due to them) always weigh the Advices both of Our Great and Privie Councell, yet We shall also look upon their Advices, as Advices, not as Commands, or Impositions; upon them as Our Counsellours, not as Our Tutors and Guardians, and upon Our Self as their King, not as their Pupill, or Ward; for whatsoever of Regality were by the Modesty of Interpretation left in Us in the first part of the second Demand, as to the Parliament, is taken from Us in the second part of the same, and placed in this new fangled kinde of Councellours, whose power is such and so exprelled by it, that in all publike Acts concerning the Affairs of this Kingdom, which are proper for Our Privie Councell (for whose Advice all publike Acts are sometimes proper, though never necessary) they

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are desired to be admitted joynt Patentees with Us in the Regality, and it is not plainly expressed whether they mean Us so much as a single Vote in these Affairs: But it is plain they mean Us no more at most then a single Vote in them, and no more power then every one of the rest of Our Fellow-Councellours; onely leave to Us, out of their respect and duty, (and that onely is left of all Our ancient Power) a Choice, whether these that are thus to be joyned with (or rather set over) Us, shall be fifteen, or twenty five, and great care is taken that the Oath which these Men shall take, shall be such, in the framing the forme of which (though sure we are not wholly unconcerned in it) We may be wholly excluded, and that wholly reserved to be agreed upon by both Houses of Parliament.

And to shew that no more Care is taken of Our safety, then of Our Power, after so great indignities offered to Us, and countenanced by those who were most obliged to resent them: After Our Town and Fort kept from Us (from which, if it were no otherwise Ours then the whole Kingdom is, We can no more legally be kept out then out of Our whole Kingdom, which sure your selves will not deny to be Treason) Our Arms, Our Goods sent away, and Our Money stopt from Us, Our Guards (in which We have no other Intention then to hinder the end of these things from being proportionable to their beginnings) are not onely desired to be dismissed before satisfaction for the injurie, punishments of the injurers, and care taken for Our future Security from the like: But it is likewise desired, (and for this Law is pretended, and might as well have been for

the reſt, which yet with ſome ingenuity are it ſeems acknowledged to be but Deſires of Grace) that We ſhall not for the future raiſe any Guards or extraordinary Forces, but in caſe of actuall Rebellion or Invaſion, which if it had been Law, and ſo obſerved in the time of Our Famous Predeceſſours, few of thoſe Victories which have made this Nation famous in other parts, could have been legally atchieved, nor could Our bleſſed Predeceſſour Queen Elizabeth have ſo defended Her ſelf in 88. And if no Forces muſt be leavied till Rebellions and Invaſions (which will not ſtay for the calling of Parliaments, and their conſent for raiſing Forces) be actuall, they muſt undoubtedly (at leaſt moſt probably) be effectuall and prevalent.

And as neither care is taken for Our Rights, Honour, nor ſafety as a Prince, ſo Our Rights as a private Perſon are endeavoured to be had from Us, it being asked, that it may be unlawfull and puniſhable, not onely to conclude, but even to treat of any Marriage with any Perſon for Our own Children, or to place Governours about them, without conſent of Parliament, and in the intermiſſion of thoſe, without the conſent of Our good Lords of the Councell, that We may not onely be in a more deſpicable ſtate then any of Our Predeceſſours, but in a meaner and viler condition then the loweſt of Our Subjects, who value no liberty they have more, then that of the free Education and Marriage of their Children, from which We are asked to debar Our Self, and have the more reaſon to take it ill, that We are ſo, becauſe for Our choice of a Governour for Our Son, and of a Husband for Our Daughter, (in which the Proteſtant Religion was Our principall Conſideration) We conceived We

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had reason to expect your present thanks, and the increase of your future trusts.

We suppose these Demands by this time to appear such as the Demanders cannot be supposed to have any such reall fear of Us as hath been long pretended, they are too much in the style, not onely of equals, but of Conquerours, and as little to be intended for removing of Jealousies (for which end they are said to be asked, and that is not as Merchants ask at first much more then they will take, but as most necessary to effect it which (if they be) God help this poor Kingdom, and those who are in the hands of such Persons, whose Jealousies nothing else will remove) which indeed is such a way, as if there being differences and suits between two persons, whereof one would have from the other severall parcells of his ancient Land, he should propose to him by way of Accommodation, that he would quit to him all those in question, with the rest of his Estate, as the most necessary and effectuall means to remove all those suits and differences. But we call God to witnesse, that as for Our Subjects sake these Rights are vested in Us, so for their sakes, as well as for Our own, We are resolved not to quit them, nor to subvert, (though in a Parliamentary way) the ancient, equall, happy, well-poised and never enough commended Constitution of the Government of this Kingdom, nor to make Our Self of a King of England a Duke of Venice, and this of a Kingdom a Republique.

There being three kindes of Government amongst men, Absolute Monarchy, Aristocracy and Democracy, and all these having their particular conveniences

and inconveniencies. The experience and wisdom of your Ancestors hath so moulded this out of a mixture of these, as to give to this Kingdom (as far as humane Prudence can provide) the conveniencies of all three, without the inconveniencies of any one, as long as the Ballance hangs even between the three Estates, and they run joyntly on in their proper Chanell (begetting Verdure and Fertility in the Meadows on both sides) and the overflowing of either on either side raise no deluge or Inundation. The ill of absolute Monarchy is Tyranny, the ill of Aristocracy is Faction and Division, the ills of Democracy are Tumults, Violence and Licentiousnesse. The good of Monarchy is the uniting a Nation under one Head to resist Invasion from abroad, and Insurrection at home: The good of Aristocracy is the Conjunction of Counsell in the ablest Persons of a State for the publike benefit: The good of Democracy is Liberty, and the Courage and Industry which Liberty begetts.

In this Kingdom the Laws are joyntly made by a King, by a House of Peers, and by a House of Commons chosen by the People, all having free Votes and particular Privileges: The Government according to these Laws is trusted to the King, Power of Treaties of War and Peace, of making Peers, of chusing Officers and Councellours for State, Judges for Law, Commanders for Forts and Castles, giving Commissions for raising men to make War abroad, or to prevent or provide against Invasions or Insurrections at home, benefit of Confiscations, power of pardoning, and some more of the like kinde are placed in the King. And this kinde of regulated Monarchy having this power to preserve that Authority,

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without which it would be disabled to preserve the Laws in their Force, and the Subjects in their liberties and proprieties, is intended to draw to him such a Respect and Relation from the great Ones, as may hinder the ills of Division and Faction, and such a fear and Reverence from the people, as may hinder Tumults, Violence and licentiousnesse. Again, that the Prince may not make use of this high and perpetuall power to the hurt of those for whose good he hath it, and make use of the name of publique Necessitie for the gain of his private Favourites and Followers, to the detriment of his People, the House of Commons (an excellent Conserver of Liberty, but never intended for any share in Government, or the chusing of them that should govern) is solely intrusted with the first Propositions concerning the Leavies of Moneys (which is the sinews as well of Peace as War) and the impeaching of those, who for their own ends, though countenanced by any surreptitiously gotten Command of the King, have violated that Law, which he is bound (when he knows it) to protect, and to the protection of which they were bound to advise him, at least not to serve him in the Contrary. And the Lords being trusted with a Judicatorie power, are an excellent Screen and Bank between the Prince and People, to affist each against any Incroachments of the other, and by just Judgements to preserve that Law, which ought to be the Rule of every one of the three. For the better enabling them in this, beyond the Examples of any of Our Ancestors, We were willingly contented to Oblige Our Self, both to call a Parliament every three yeers, and not to dissolve it in fifteen dayes, and for the pre-

ſent exigent, the better to raiſe Money, and avoide the preſſure (no leſſe grievous to Us then them) Our People muſt have ſuffered by a longer continuance of ſo vaſt a Charge as two great Armies, and for their greater certainty of having ſufficient time to remedy the inconveniencies ariſen during ſo long an abſence of Parliaments, and for the punishment of the Cauſers and Miniſters of them, We yeelded up Our Right of diſſolving this Parliament, expecting an extraordinary moderation from it in gratitude for ſo unexampled a Grace, and little looking that any Malignant Partie ſhould have been encouraged or enabled to have perſwaded them, firſt to countenance the Injuſtices and Indignities We have endured, and then by a new way of Satisfaction for what was taken from Us, to demand of Us at once to Confirm what was ſo taken, and to give up almoſt all the reſt.

Since therefore the Power Legally placed in both Houſes is more then ſufficient to prevent and reſtrain the power of Tyranny, and without the power which is now asked from Us We ſhall not be able to diſcharge that Truſt which is the end of Monarchy, ſince this would be a totall Subverſion of the Fundamentall Laws, and that excellent Conſtitution of this Kingdom, which hath made this Nation ſo many yeers both Famous and happy to a great degree of Envie; ſince to the power of puniſhing (which is already in your hands according to Law) if the power of Preferring be added, We ſhall have nothing left for Us, but to look on; ſince the incroaching of one of theſe Eſtates upon the power of the other is unhappy in the effects both to them and all the reſt; ſince this power of at moſt a joynt Government in

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us with Our Councellors (or rather Our Guardians) will return us to the worst kinde of Minority, and make us despicable both at home and abroad, and beget eternall Factions and Dissentions (as destructive to publike Happinesse as War) both in the chosen, and the Houses that chuse them, and the people who chuse the Chusers; since so new a power will undoubtedly intoxicate persons who were not born to it, and beget not onely Divisions among them as equals, but in them contempt of us as become an equall to them, and Insolence and Injustice towards Our people, as now so much their inferiors, which will be the more grievous unto them, as suffering from those who were so lately of a neerer degree to themselves, and being to have redresse onely from those that placed them, and fearing they may be inclined to preserve what they have made, both out of kindenesse and policie; since all great changes are extreamly inconvenient, and almost infallibly beget yet greater Changes, which beget yet greater Inconveniencies.

Since as great an one in the Church must follow this of the Kingdom; Since the second Estate would in all probability follow the Fate of the first, and by some of the same turbulent spirits Jealousies would be soon raised against them, and the like Propositions for reconciliation of Differences would be then sent to them, as they now have joyned to send to us, till (all Power being vested in the House of Commons, and their number making them incapable of transacting Affairs of State with the necessary Secrecie and expedition; those being retrusted to some close Committee) at last the Common people (who in

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the mean time must be flattered, and to whom Licence must be given in all their wilde humours, how contrary soever to established Law, or their own reall Good) discover this Arcanum Imperii, That all this was done by them, but not for them, grow weary of Journey-work, and set up for themselves, call Parity and Independence, Liberty, devour that Estate which had devoured the rest; Destroy all Rights and Properties, all distinctions of Families and Merit; And by this means this splendid and excellently distinguished form of Government end in a dark equall Chaos of Confusion, and the long Line of Our many noble Ancestors in a Jack Cade, or a Wat Tyler.

For all these Reasons to all these demands Our Answer is, Nolumus Leges Angliæ mutari: But this We promise, that We will be as carefull of preserving the Lawes in what is supposed to concerne wholly Our Subjects, as in what most concernes Our selfe: For indeed We professe to believe, that the preservation of every Law concernes Us, those of obedience being not secure, when those of protection are violated; And We being most of any injured in the least violation of that, by which We enjoy the highest Rights and greatest Benefits, and are therefore obliged to defend no lesse by Our interest then by Our duty, and hope that no Jealousies to the contrary shall be any longer nourished in any of Our good People, by the subtill insinuations, and secret practices of men, who for private ends are disaffected to Our Honour and Safety, and the Peace and Prosperity of Our People. And to shew you, that no just indignation at so reproachfull offers shall make Us refuse to grant what is probable to conduce to

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the good of Our good People, because of the ill company it comes in, We will search carefully in this heap of unreasonable Demands, for so much as We may (complying with) Our Conscience, and the Duty of Our Trust) assent unto, and shall accordingly agree to it.

In pursuance of which Search, in the 4th Proposition, under a Demand which would take from Us that trust which God, Nature, and the Laws of the Land have placed in Us, and of which none of you could endure to be deprived; We finde something to which We give this Answer, That We have committed the principall places about Our Children to persons of Quality, Integrity and Piety, with speciall regard that their Tender yeers might be so seasoned with the Principles of the true Protestant Religion, as (by the blessing of God upon this Our care) this whole Kingdom may in due time reap the fruit thereof: And as We have been likewise very carefull in the choice of Servants about them, that none of them may be such, as by ill Principles, or by ill Examples to crosse Our endeavours for their Pious and Vertuous Education, so if there shall be found (for all Our care to prevent it) any person about Our Children (or about Us, which is more then you ask) against whom both Houses shall make appear to Us any just exception, We shall not onely remove them, but thank you for the Information; Onely We shall expect, that you shall be likewise carefull that there be no under-hand dealing by any to seek faults, to make room for others to succeed in their places.

For the 5th Demand, as We will not suffer any to

ſhare with Us in our power of Treaties, which are moſt improper for Parliaments, and leaſt in thoſe Treaties in which We are neerlyeſt concerned, not onely as a King but as a Father, yet We do (ſuch is Our deſire to give all reaſonable ſatisfaction) aſſure you by the word of a King, that We ſhall never propoſe or entertaine any Treaty whatſoever for the marriage of any of Our Children, without due regard to the true Proteſtant Profeſſion, the good of Our Kingdoms, and the Honour of Our Family.

For the 6th. Demand, concerning the Lawes in force againſt Jeſuites, Prieſts, and Popiſh Recuſants, We have by many of Our Meſſages to you, by Our voluntary promiſe to you, ſo ſolemnly made never to pardon any Popiſh Prieſt, by Our ſtrict Proclamations lately publiſhed in this point, and by the publike Examples which we have made in that caſe ſince Our Reſidence at York, & before at London ſufficiently expreſſed Our zeal herein. Why do you then aſk that in which Our own Inclination hath prevented you? And if you can yet finde any more effectuall Courſe to diſable them from Diſturbing the State or eluding the Law by truſts or otherwiſe, We ſhall willingly give Our Conſent to it.

For the 7th. concerning the Votes of Popiſh Lords, We underſtand that they in diſcretion have withdrawn themſelves from the Service of the Houſe of Peers, (& had done ſo when uſe was publikely made of their names to aſperſe the Votes of that Houſe, which was then counted as Malignant as thoſe (who are called Our Unknown and Unſworne Councellors) are now) neither doe We conceive that ſuch a Poſitive Law againſt the Votes of any whoſe blood gives them that right,

right, is so proper in regard of the Privledge of Parliament, but are content, that so long as they shall not be conformable to the Doctrine and Discipline of the Church of England, they shall not be admitted to sit in the House of Peers, but onely to give their Proxies to such Protestant Lords as they shall chuse, who are to dispose of them as they themselves shall think fit, without any Reference at all to the Giver.

As to the desires for a Bill for the Education of the Children of Papists by Protestants in the Protestant Profession, many about us can witnesse with us, That we have often delivered Our Opinion, that such a Course (with Gods blessing upon it) would be the most effectuall for the rooting out of Popery out of this Kingdom; we shall therefore thank you for it, and encourage you in it, and, when it comes unto us, do Our Duty; And we heartily wish, for the publike good, that the time you have spent in making Ordinances without us, had been employed in preparing this and other good Bills for us.

For the 8th, touching The Reformation to be made of the Church Government and Liturgie, we had hoped, that what we had formerly declared concerning the same, had been so sufficiently understood by you and all good Subjects, that we should not need to have expressed Our Self further in it. We told you in Our Answers to your Petition presented to us at Hampton-Court the first of December, That for any illegall Innovations which may have crept in, We should willingly concur in the removall of them; That if Our Parliament should advise Us to call a Nationall Synode, which may duely examine such Ceremonies as give just cause of Offence to any, We should take it into Considera-

tion, and apply Our Self to give due ſatisfaction therein; That We were perſwaded in Our Conſcience, that no Church could be found upon the Earth, that profeſſeth the true Religion with more purity of Doctrine, then the Church of *England* doth, nor where the Government and Diſcipline are joyntly more beautified, and free from Superſtition, then as they are here eſtabliſhed by Law; which (by the grace of God We will with Conſtancie maintain (while We live) in their Purity and Glory, not onely against all Invasions of Popery, but also from the Irreverence of those many Schismaticks and Separatists, wherewith of late this Kingdom and Our City of London abounds, to the great dishonour and hazard both of Church and State; For the suppression of whom We required your timely and active assistance. We told you in Our first Declaration, printed by the advice of Our Privie Councell, That for differences amongſt our ſelves for matters indifferent in their own nature concerning Religion, We ſhould in tenderneſſe to any number of Our loving Subjects very willingly comply with the advice of Our Parliament, that ſome Law might be made for the exemption of tender Conſciences from puniſhment or proſecution for ſuch Ceremonies, and in ſuch Caſes, which by the judgement of moſt men are held to be matters indifferent, and of ſome to be abſolutely unlawfull; Provided, that this eaſe ſhould be attempted and purſued with that modeſtie, temper, and ſubmiſſion, that in the mean time the Peace and quiet of the Kingdom be not diſturbed, the Decencie and Comelineſſe of Gods Service diſcountenanced, nor the Pious, Sober, Devout actions of thoſe Reverend Perſons who were the firſt Labourers in the bleſſed Reformation, or of that time, be ſcandalled and defamed.

defamed. And we heartily wish, that others whom it concerned, had been as ready (as their duty bound them, though they had not received it from Us) to have pursued this Caution, as we were, and still are willing and readie to make good every particular of that Promise. Nor did we onely appear willing to joyn in so good a Work, when it should be brought us, but prest and urged you to it by Our Message of the fourteenth of February in these words, And because His Majestie observes great and different troubles to arise in the hearts of His People, concerning the Government and Liturgie of the Church, His Majestie is willing to declare, That He will refer the whole consideration to the wisdom of His Parliament, which He desires them to enter into speedily, that the present distractions about the same may be composed: but desires not to be prest to any single Act on His part, till the whole be so digested and settled by both Houses, that His Majestie may clearly see what is fit to be left, as well as what is fit to be taken away: Of which we the more hoped of a good successe to the generall satisfaction of Our People, because you seem in this Proposition to desire but a Reformation, and not (as is daily preached for as necessary in those many Contraventicles which have within these nineteen moneths begun to swarm, and which, though their Leaders differ from you in this opinion, yet appear to many as countenanced by you, by not being punished by you, (few else, by reason of the Order of the House of Commons of the 9th of September, daring to do it) a destruction of the present Discipline and Liturgie. And we shall most cheerfully give Our best assistance for raising a sufficient maintenance for preaching Ministers,

in ſuch courſe as ſhall be moſt for the encouragement and advancement of Piety and Learning.

For the Bills you mention, and the Conſultation you intimate, knowing nothing of the particular matters of the one (though We like the Titles well) nor of the manner of the other, but from an Informer (to whom We give little credit, and We with no man did more) Common fame, We can ſay nothing till We ſee them.

For the 11th We would not have the Oath of all Privy Councellors and Judges ſtraitned to particular Statutes of one or two particular Parliaments, but extend to all Statutes of all Parliaments, and the whole Law of the Land, and ſhall willingly conſent that an enquirie of all the breaches and violations of the Law may be given in charge by the Juſtices of the Kings Bench every Terme, and by the Judges of Aſſize in their Circuits, and Juſtices of Peace at the Seſſions to be preſented and puniſhed according to Law.

For the 17th, We ſhall ever be moſt ready, (and We are ſorry it ſhould be thought needfull to move Us to it) not onely to joyn with any (particularly with the States of the united Provinces, of which We have given a late proof in the Match of Our Daughter) for the defence and maintenance of Proteſtant Religion, againſt all deſignes and attempts of the Pope and his adherents, but ſingly (if need were) to oppoſe with Our life and fortune all ſuch Deſignes in all other Nations, were they joyned: And that for Conſiderations of Conſcience, far more then any temporall end of obtaining acceſſe of ſtrength and reputation, or any naturall end of reſtoring Our Royall Siſter and her Princely Iſſue to their Dignities and Dominions, though theſe be likewiſe much conſidered by Us.

For

For the 18th. It was not Our fault, that an Act was not passed to cleer the Lord *Kymbolton*, and the five Members of the House of Commons, but yours, who inserted such Clauses into both the Preamble and Act (perhaps perswaded to it by some who wish not that you should in any thing receive satisfaction from Us) as by passing the Preamble We must have wounded Our Honour against Our Conscience, and by another Clause have admitted a Consequence, from which We could never have been secured, by declaring, That no Member of either House, upon any Accusation of Treason, could have his Person seized without the Consent of that House, of which he is a Member, though the known Law be, That Priviledge of Parliament extends not to Treason, and if it did, any Member (the House being for a short time adjourned, and so their Consent not being so had) how treasonable soever his Intentions were, how cleerly soever known, and how suddenly soever to be executed, must have fair leave given him to go on and pursue them, no way, how Legall soever, after the passing such a Clause, being left to prevent it.

To conclude, We Conjure you and all Men to rest satisfied with the Truth of Our Professions, and the Reality of Our Intentions; not to ask such things as deny themselves; That you Declare against Tumults, and punish the Authours; That you allow Us Our Propriety in Our Towns, Arms and Goods, and Our Share in the Legislative Power, which would be counted in Us, not onely breach of Priviledge, but Tyranny and Subversion of Parliaments to deny to you: And when you shall have given Us satisfaction upon those

Persons

persons who have taken away the One, and recalled those Declarations (particularly that of the 26th of May) and those in the point of the Militia, (Our just Rights, wherein We will no more part with them with Our Crown, lest We inable others by them to take that from Us) which would take away the other; and declined the beginnings of a War against Us, under pretence of Our Intention of making One against you: as We have never opposed the first part of the 13th Demand, so We shall be ready to concur with you in the latter.

And being then confident that the Credit of those Men, who desire a generall Combustion, will be so weakned with you, that they will not be able to do this Kingdom any more harm, We shall be willing to grant Our generall Pardon, with such Exceptions as shall be thought fit, and shall receive much more joy in the hope of a full and constant Happinesse of Our People in the True Religion, and under the Protection of the Law, by a blessed Union between Us and Our Parliament (so much desired by Us) then in any such increase of Our Own Revenue (how much soever beyond former Grants) as (when Our Subjects were wealthiest) Our Parliament could have setled upon Us.

FINIS.





26.
26

DEMETRIVS
HIS
OPPOSITION
TO REFORMATION.

A SERMON VERY NECESSARIE FOR THESE TIMES.

As it was delivered (this last VVinter) before a great Assemblie in the City of LONDON.

By *John Tillinghast*, sometimes Rector of *Tarring-Nevill*, now Rector of *Streate* in the County of SUSSEX

LONDON:
Printed by *T. P.* and *M. S.* for *Andrew Kembe* at St. *Margarets* hill in Southwark. 1642.



TO THE TRVLY VERTVOVS, RIGHT HONORABLE, AND Noble Lady *ISABELL*, Counteſſe of HOLLAND.

And to the moſt Religious, Right Honorable, and truly Noble LETICE, Lady PAGET, Baroneſſe of *Beaudeſert*.

RIght Honorable and gracious Ladies, when importunitie had ſo far prevailed, as to ſuffer this Copie to paſſe the Preſſe, my reſolution was, to ſend it forth under the ſhelter of your Noble perſons; my preſumption herein ſoaring ſo high in the dedication, was not a little emboldned by the generall and conſtant Fame of your Honours Heroicall and Benigne diſpoſitions, who (according to that of *Antiſthenes*, that vertue and true Nobilitie go together labour to excell other in goodneſſe of mind, as greatneſſe of place. Indeed I muſt confeſſe, when I duely conſider the greatneſſe of your excellent perſons, and the ſublimitie of your unſpotted Honors, I much condemne my ſelf of boldneſſe; but on the other ſide, recounting the magnificence

τὸ δ' εὖ ἐν ἀμφοῖν ὑπάρχειν τὸ τῆς εὐγενείας καὶ τὸ τῆς ἀρετῆς. *Laert. lib. 6.*

of your bountie, and the humanitie of your Noble diſpoſitions, I cannot but blame my ſelf of ſlowneſſe, in not labouring ſooner to expreſſe my thankfulneſſe. I have long purpoſed to offer unto your Honors ſome poore token of that dutie, which that undeſerved favour conferd upon me by both your Noble perſons (*abſque ullo commerito*, without any deſert in the world) tyes me unto: the remembrance whereof cannot be buried in ſilence, without the juſt aſperſion of ſhamefull Ingratitude; and ſhould ere this time have been more really manifeſted in ſome preſent of far greater value, if mine abilities would have reacht unto it; but alas, the beſt requitals that we poore Miniſters can make to our Noble deſerving friends, for their undeſerved favours, *Sunt verba & voces*, (as the Poet ſpeaks in another ſenſe) are our papers and our prayers, this is all we can exhibite (as *Nazianzen* writeth to *Sophronius*) and this kind of gratulation though it come ſomewhat late, yet I hope ſhall find a candid acceptance with your Honorable perſons, according to the modell of the offerer, not the magnitude of the receiver. May it pleaſe your Honors to grace this poore piece, (ſuch as it is) with your favourable Patronage, and to let it paſſe under the teſtimony of your pious approbation: I ſhall have great cauſe to rejoyce in your devoted eminencie, and never ceaſe to enlarge my thoughts towards heaven, for the continuance of the welfare and felicitie of your temporall, ſpirituall, and eternall happineſſe, together of all thoſe flouriſhing branches and hopefull plants derived from both your Noble perſons: And this ſhall be the prayer of,

orat.
γαὶρ λογος ὑγιὲ-
ς.
azianz.
ra gratula-
o reprehendi
n ſolet.
ic. Epiſt. 7.
b. 2.

Your Honors moſt obliged and

humble ſervant,

IOHN TILLINGHAST.

TO THE WORSHIPFVLL AND HIS MVCH RESPECTED Unkle, Mr ROBERT TITCHBOURNE, Deputy-Alderman in the Citie of LONDON.

WOrthy Sir, Beſides importunitie of friends (that ſtale and common Apologie, which by many is made for their appearing in Stationary view) there is ſomething elſe which hath caſt mee on the cenſure of theſe over-criticall times, in the publication of this poore Sermon; and that is, the unjuſt acception (as I doubt not but the underſtanding Reader, will ſo conceive it to be) which was taken by ſome diſaffected perſons at the delivery of it, who, in open ſtreete, (immediately) ſo ſoone as the Sermon was finiſhed, were not aſhamed to affirme, that I were a mainteiner of Popiſh Superſtition, and an hatefull enemy to the Reformation; upon what ground, the Lord knowes; if there be any juſt cauſe of offence given, let them judge, who ſhall be pleaſed to take the paines to reade over this following Diſcourſe, wherein ſo farre as I can remember, I have not omitted any one thing, of what was then delivered. Some few paſſages indeed, here and there are added, as being forc't to cut off part of what I had determined to expreſſe, becauſe it was fit I ſhould proportion my ſpeech, as neere as I could to the houre, which notwithſtanding (upon entreatie) were fully handled before another Congregation in the afternoone, and ſo all that was at the firſt projected, was in either of theſe places (as you finde it here) at large delivered. Concerning which, whatſoever the ſharp and uncharitable cenſure of ſome may be; I take God to witneſſe, whom I ſerve in my ſoule, that in all ſinglenеſſe of minde, out of an earneſt and (as I hope) ſincere deſire and tender regard of the peace of the Church, and quiet proſperitie of this Common-weale,

I addreſſed my ſelfe to the worke; Firſt invocating the great Name of God (in my private devotions) that it would pleaſe him ſo to ſanctifie mine endeavours, that ſomething might be ſpoken in ſeaſon for that purpoſe; wiſhing unfeinedly, that all wee, who live in the viſible Communion of the ſame body as brethren, might alſo as brethren (ſo farre as were poſſible) a With one minde, and with one mouth, glorifie God, even the Father of our Lord Jeſus Chriſt. *And therefore I ſhall not thinke I have laboured in vaine, ſeeing I aſſayed and endeavoured to have profited; For howſoever it may be with men, yet ſure I am with God, it is as* Cyprian *ſpeaketh, (if* Cyprian) *that* b Not the fruit of their Labours, but the affection of mens hearts, gets them reſpect with God. *And yet I am not I, ſit altogether hopeleſſe of any profit, that might be reaped by theſe my weake endeavours, ſince (without any affectation of publick notice or vaine-glory be it ſpoken) that which had ſo unjuſt an aſperſion caſt upon it, by ill affected Spirits, with a great deale more noiſe (I hope) then there was cauſe; was yet notwithſtanding, highly applauded in the judgement of the beſt able hearers in the Congregation; whoſe commendation (I doubt not, but) the judicious Reader, will better* c *approve of, then the others diſpraiſe. Beſides, the much ſolicitation of deſerving perſons, for the making of them more publicke, may give mee to thinke, that they are not (though weake and undigeſted yet) altother worthleſſe; whoſe importunitie I ſhould have eaſily reſiſted, (as being conſcious of mine owne meanneſſe, and withall the great diſpariritie, twixt a* d *lively voyce, and breathleſſe lines) had not the vindication of my Religion and profeſſion (upon ſo foule a ſcandall) cald mee to it.*

Sir, I know there are a kinde of people, whom the Prophet ſpeakes of, e That make a man an offender for a word, and lay a ſnare for him that reproveth in the gate; *at the leaſt* f *ſmite him with the tongue; Some who are* g ἀτακτοι, *(as the Apoſtle termes them) and* h ἀνυποτακτοι, *men that be* i *unrulie, that will not be brought into order, diſobedient children,* k Sonnes of Belial, *or (as the word in the notation of it will beare)* l Sonnes without profit, *who are ſo perverſly ſet upon their opinions, and ſo ſtiffned in their reſolutions, (though never ſo erronious) that they are ready to clamor againſt any reaſon, that might reduce them into the*

a Rom. 15. 6.

b *Dum non eſtimat quem quantumque ſequatur fructum ſed ex affectu.* Cyprian de duplici Martyrio.

c *Malè de me loquuntur, ſed mali, Movere, ſi de me m. Cato, ſi Lelius Sapiens, ſi duo Scipiones, ita Lo jucrentur nunc malis diſplicere laudari eſt,* Sen. de rem. fort.

d *Habet neſcio quid latentis energiæ viva vox.* Hier.

e Iſa. 29. 21.

f Iere. 18. 18.

g 1 Theſ. 5. 14. *Inordinati ita ſolet Livius hoc nomen uſurpare, de Militibus qui ſtationem non ſervant: Eleganter id tranſtulit Paulus ad eos, non qui ſunt in tractabiles, ut putavit Eraſmus, ſed qui tamen aliter quàm per infirmitatem peccant.* Beza in loc. h Titus 1. 10. Of a privat. ἀεὶ & τασσομαι, *Sonat autem quaſi dicat, Qui in ordinem cogi non poſſit.* Eraſm. Vulg. *Non ſubditi.* i Titus 1. 6. k Deut. 13. 13. בְּלִיַּעַל *Beliabal deducta ex* בְּלִי *Beli, non* & יַעַל *jabbal, quod in Hiphil ſignificat prodeſſe, ut ſignificetur in miſeras atq; pernicies,* Piſcat. in Pſal. 18. 5.

right

right way. Yet God forbid, that wee ſhould therefore hold our peace, and refuſe to preach the truth, becauſe ſome will be found to carpe againſt it. It were an happie thing, that wee could all [m] ſtand faſt in one Spirit, [n] and [o] be all of one minde, all ſpeake the ſame thing, that there may be no diviſions amongſt us, but that wee may be perfectly joyned together in the ſame minde and in the ſame judgement, *that ſo, by our ſyntconformitie, wee might all proceed in the common cauſe of Religion, and leade the people in the right Way of the knowledge of Chriſt crucified, as the Iſraelites led* David *to* Hebron, *with a ſimple and a perfect heart, (My record is on high) this was the maine thing I aymed at in this enſuing Sermon, wherein I have endeavoured the crying downe of ſuch corruptions, as might alwayes oppoſe it, that ſo the anger of God, and his fearfull puniſhments (for* [p] Ira divinitatis eſt pœna peccantis) *that are now ready to fall upon us; may in the uniting of our affections, be both appeaſed and prevented: The Lord make the effect anſwerable.*

However it prove, I have made bold to aſſigne you a place in the Dedication, and in the Frontiſpice of the worke to mention your name, together with thoſe Honourable Ladies, as being a ſpeciall inſtrument in that favour, by them beſtowed upon me. Sir, I know your diſpoſition is as free from vaine-glory, as I deſire mine ſhould be from flattery, otherwiſe I could here inſert a large diſcourſe of your forwardneſſe and impartiall execution of juſtice in the place committed to your truſt; but you delight not in compliments, elſe would I give them; my deſire is to be reputed thankfull, *and becauſe I would (in this) follow the Philoſophers rule, not to tender it* [q] in angulo & ad aurem; *I have made choice of this opportunitie. May it finde acceptance, and in any proportion, further you in the way to Heaven; I have no more to deſire, onely in the Apoſtles words,* [r] I commend you to God, and to the word of his grace; which is able to build you up, and to give you an inheritance, among all them which are ſanctified; *which ſhall be faithfully prayed for, by*

[m] Phil. 1. 27.
[n] 1 Pet. 3. 8.
[o] 1 Cor. 1. 10.
[p] *Salvian. Miſſil. de gubernat. Dei.*
[q] *Senec. de Benific. lib. 1. cap. 23.*
[r] Act. 20. 32.

Your loving and poore kinſman,

JOHN TILLINGHAST.

An advertiſement to the Reader.

COurteous and gentle Reader, the Author of this Sermon living far diſtant from Town, and (upon intreatie) leaving the Copie of it behind him, immediately ſo ſoon as it was preached, loſt not onely that juſt libertie (which many take unto themſelves) of altering here and there, (for matter of words) what ſhall ſeem beſt unto them; but alſo of viewing the Preſſe, and correcting of ſuch errors as for want of due over-ſight from thence may ariſe; If therefore you ſhall haply meet with any paſſages not ſo ſeaſonable for the preſent times, as perhaps they were, when they were firſt delivered, or with any miſtakes either in the page or margent. It is deſired that you would be pleaſed to make a favourable conſtruction, and not to impute that to ignorance, which meerly ſhall, or may happen by means of the afore-named inconvenience. Farewell.

DEMETRIVS HIS OPPOSITION TO REFORMATION.

ACT. 19. 23.

And the ſame time, there aroſe no ſmall ſtir about that Way.

THE bleſſed Evangeliſt S^t. *Luke* being inſtructed by the holy Spirit of God, doth in this book of the Acts notably deſcribe, not onely the perſecutions which were laid upon the Apoſtles by Magiſtrates and order of Law; But alſo the raging ſeditions of the furious Commons. Amongſt others, that tumult which was begun by *Demetrius* againſt *Paul* at Epheſus, (expreſſed in the latter part of this Chapter) deſerveth to be accounted the chief: and therefore [a] ſome do underſtand it, to be that perſecution which the Apoſtle mentioneth, 1 *Corinth.* 15. 32. where he is ſaid *to fight with beaſts at Epheſus*, (*i.*) beaſtly men, men of beaſtly condition (as the [b] Fathers interpret it.)

[a] *Sic Tertull. & Bera.*

[b] *Sic Chryſ. Auguſt. Cyrill. &c.*

But whether it be this, or that trouble, that happened to him from the *ſons of Sceva*, mentioned, verſe the 14. (as others would have it) or generally (as others) the totall of his troubles that he found at Epheſus, which he expreſſeth in 2 *Corinth.* 1. 8. *Brethren, I would not have you ignorant of the preſſures and troubles that we ſuſtained in Aſia; how we were preſſed and urged above ſtrength, that we even deſpaired of life in our ſelves.*

Sure I am, that this ſedition which here they raiſed againſt him, may well be called a fight with beaſts;

If we conſider, either,

1. The originall and proper cauſes of it.
2. Their progreſſe and continuance in it.

The former of which is expreſſed in the words of our text, and ſo forward to the 28. verſe. The latter from the beginning of that ver. to the end of the 34.

In the text there are three things conſiderable about this tumult, *viz.*

Parts 3.

1. The time when it was; *the ſame time.*
2. The thing what it was, *no ſmall ſtir.*
3. The cauſe moving them unto it, *that way.*

1. For the time; it was [d] *illo tempore, the ſame time,* (*i.*) then when St. *Paul* had ſet all things in order at Epheſus, and now began to think of departing thence, purpoſing to go unto Macedonia, and Achaia, and ſo to viſit and confirm the Churches of the Philippians, Theſſalonians, and Corinthians; and after, thence he meant to go to Jeruſalem, and ſo to Rome, to beſtow alſo ſome gift of the ſpirit upon the faithfull there, and to receive mutuall conſolation of their belief; then, at the ſame time, this uprore began, whereby his purpoſe of viſiting the Churches, was for a time prevented. From whence divers things might be obſerved. As,

[d] κατὰ τὸν καιρὸν ἐκεῖνον. (*i.*) *Elapſo jam illo biennio & conſultante jam paulo de nova peregrinatione, &c. Aret. in loc.*

1. The holy purpoſes of Gods children are many times hindered of their execution; our intendments come not alwayes to accompliſhment, though they concern the better things. [e] *David* would have built an houſe to the Lord, but he was not permitted; and St. *Paul* more [f] oftner have viſited the Romanes, had he not been [g] inhibited: Its a common ſpeech, and yet no oftner ſpoken, then experience makes it true; [h] Man may purpoſe many things, but God diſpoſeth all things: [i] the way of man (ſaith the Prophet) *is not in himſelf, neither is it in him that walketh to direct his ſteps.* We many times promiſe to our ſelves, *Multa magna,* many things, great things, we plot, contrive, and commence them; yet all dies like *Jonahs* [k] *gouard,* when we ſhould expect their refreſhings, unleſſe the Lord put to his ſeal and ſtamp of approbation.

[e] 2 Sam. 7. 2, 5. 2 Chron. 17. 1, 4.
[f] Rom. 1. 13.
[g] *Dei juſſu* as *Chryſoſt.* and *Theophil.* underſtand it.
[h] Pro. 16. 9.
[i] Ier. 10. 23.
[k] Ionah 4. 7.

Therefore, as it may teach us an holy reſervation in all our intendments, to ſubmit our wils unto God; ſaying, [l] this will we do if God permit, (and leave unto him the diſpoſition of all our purpoſes, ſince neither tongue can ſpeak, nor foot move, if he ſhould

[l] Hebr. 6. 3.

enervate

enervate them, as ſometimes he did [m] *Zacharias* his tongue in the Temple, and [n] *Jeroboams* arme, when he would have reacht it out againſt the Prophet.)

[m] Luk. 1. 22.
[n] 1 Kin. 13. 4.

So it may alſo comfort us in an aſſured expectation of the Lords defeating the miſchievous plots of our malicious enemies, he may for a time ſuffer them; but if he hinder the good purpoſes of his own Saints from execution; he will much more defeat and bring to nought [o] the counſell of the heathen; and make the lewd intendments and devices of the wicked of none effect.

[o] Pſal. 33. 10.

2. How ſuddenly our hopes may be fruſtrated; *St. Paul* here thought that all was wel; his doctrine had taken good effect amongſt them, ſo that not onely many of the people beleeved; but he had alſo gotten many of the chief of Aſia to be his friends: and therefore doubted not to leave them awhile. But ſee how it fell out *illo tempore, the ſame time*, was this tumult raiſed.

So quickly can the Lord turn the tide, and make the current of our happineſſe to run in a ſtream of heavineſſe: *When we ſhall ſay, [p] peace and ſafetie, then may ſudden deſolation come upon us.*

[p] 1 Theſ. 5. 3.

It is not good to be ſecure; let no man ſay in pride, what *David* ſometimes ſaid in the aſſurance of faith, [q] *I cannot fall, thou O Lord of thy goodneſſe haſt made my hill ſo ſtrong.* But rather let us praiſe God, both for what we poſſeſſe, and for what we have in hopes, and pray unto him that our ſins ſubvert not either. If our priviledges be more then of late, let our preſumption be leſſe, its the ſafeſt way to poſſeſſe more then we brag of. He took not his mark amiſſe, that obſerved it as an old and a ſure rule, againſt the Atheiſt, againſt the worldlings, *viz.* that [r] the whole cannot be perpetuall, whoſe parts be alterable; if Schiſme have torn the members, the body cannot be ſound.

[q] Pſal. 30. 6, 7.

[r] *Totum perfecte dictum eſt, quod ex partibus ſubſtantialibus & quantis per ſe unitis conſtat.* Keckerm. *Syſtem. log. lib.* 1 *c.* 22.

How many ſons of *Belial* are there amongſt us, who with the wicked *Edomites* curſe the proſperitie of our *Zion*, and gape for the day to cry, [s] *Down with it, down with it, even to the ground?* We know they have openly and privately aſſaulted the peace of our Jeruſalem, but (praiſed be our God) they have received much ſhame, and are likely to receive more, for their traiterous and malicious attempts; let this make us thankfull, and not ſecure; as if the Lord could not ſtretch out his arme to puniſh us as well as others.

[s] Pſal. 137. 7.

Oh, for thoſe poore diſtreſſed Chriſtians in *France, Bohemia, Sileſia, Moravia, Germany, Auſtria, Voltoline*; who have a long time eaten the bread of unquietneſſe, miſerably wallowing in duſt and

blood; while we have lain upon our pillows of peace, and eaten the bread of plentie; ah and alas for our diſtreſſed brethren in *Ireland*, upon whom many bloodly maſſacres and inhumane butcheries are daily committed by the Rebels, while we remain untouched. Let us not be ſecure, there is ſtill a devill, and a ſerpentine breed; who finding that the Goſpel hath given a wound to the peace of hell, are the more buſie to give a wound to the peace of the Goſpel; evermore watching their beſt opportunities, for our diſadvantage, which may be.

3. A third thing conſiderable from the time when this tumult was raiſed, even then when *Paul* was purpoſed to do more good, to beat down the holds of Satan, and to build up the kingdom of Jeſus Chriſt; then, even at the ſame time the devil raiſed this ſtir: ſo that we may ſee, the devil ever deals upon the advantage, when he knows that his kingdom is but ſhort, then he beſtirs him moſt; *he* † *hath great wrath becauſe he knoweth that he hath but a ſhort time.* He maketh uſe of the preſent opportunitie; and ſo recompenſeth *brevitatem temporis, gravitate tentationis*; the ſhortneſſe of his time with the greatneſſe of his tentation; like a malitious Tenant, that perceives his terme to be almoſt expired, does what he can to ruine the houſe; or like a bloody Tyrant, that daily ſuſpecting the loſſe of his uſurped ſoveraignty, makes havock amongſt his ſubjects, and fals apace to cutting of throats. It ſhall be therefore our wiſdom, to be the more watchfull, as he is grown the more wrathfull.

† Rev. 12.12.

But theſe are not the particulars I intend to inſiſt upon; my meditations at this preſent being onely furniſhed for the ſecond part; and therefore we will paſſe from the time when it was, and ſo come to reveal unto you, the thing what it was.

Part. 2.

2. St. *Luke* ſaith it was τάραχος οὐκ ὀλίγος, *tumultus non medicus, non parvus, no ſmall ſtir,* (*i.*) [u] *maximus*, an exceeding great ſtir.

u *Piſca. Sebel. in loc.*

The word in the originall to expreſſe this tumult, [w] properly ſignifies *perturbatim*, or diſturbance, coming from a [x] word which importeth a vehement and ſtrong commotion, and is uſually ſpoken of water, when it is muddied and ſtirred.

w *Significat propriè perturbationem experimens naturam ſeditionum. Aret. in loc.*

x ταράσσω.

It ſerveth here very fitly to expreſſe the nature of a ſedition, *Quæ omnes in ſe habet rerum turbas, aut certè bonos viros perturbant*: as *Aretius* ſpeaketh.

It was raiſed againſt St. *Paul*, who endeavouring the reformation of the Church of Epheſus, and labouring to overthrow their ſuperſtition; was cried down, by a company of illeterate Tradeſmen, Smiths

Smiths and Tinkers (as its moſt likelieſt by their profeſſion) who had gotten for their Captain one *Demetrius*, a ſilver-Smith by his calling; he with this ratlement being met together, (the moſt part of them not knowing wherefore, *ver.* 32. labour with might and main to ſuppreſſe St. *Pauls* doctrine by ſedition.

From whoſe example, we are taught this point of doctrine, *viz.* *Doct.*

It is an uſuall thing in the Churches Reformation, to meet with oppoſition.

Thus it hath been from the beginning; no ſooner was order taken for Gods worſhip and ſervice, but hatred and ſpight fell to the portion and lot of Religion; the firſt man that offered the better ſacrifice was [y] ſlain: the like hath been verified time after time, even till this our age. y Gen. 4. 8.

In the dayes of *Moſes*, there were certain [z] Magicians, ſorcerers, *Men of corrupt minds, reprobate concerning the faith.* (as the [a] Apoſtle deſcribes them) who wickedly and maliciouſly reſiſted the truth of God, withſtood *Moſes*, and kept *Pharaoh* in his blindneſſe, by their jugling tricks (St. *Paul* nameth two of the chief of them, which he doth (as [b] ſome think) either by inſpiration or tradition, becauſe their names are not elſewhere found in Scripture, or elſe (which is moſt likelieſt) he had it from ſome private records kept amongſt the Jews, as in their Babylonian [c] *Thalmud* to this day we may read, how *Johannes* and *Mamre* chief of the ſorcerers of Egypt withſtood *Moſes*, and mocked him, thinking he did his miracles by ſorceries, as the Magicians did.) z Exod. 7. 11. a 2 Tim. 3. 8. b *Sic. Cryſo. Theodoret. & Theophilact. in 2 Tim. 3.* c *Tract. Menachoth. cap. 9.*

This is that which the Apoſtle ſpeaks of, [d] as then *he that was born after the fleſh perſecuted him that was born after the ſpirit*, even ſo it is now, and ſo it was indeed. d Galat. 4. 29.

For to omit thoſe ſundrie clamors and oppoſitions of graceleſſe men, which our Saviour Chriſt met withall, when he began the reformation of the Church of the Jews, (ſometimes from the Phariſees, ſometimes from the Sadduces, ſometimes from the Eſſens, and ſo from divers others, pernicious Sects) that which *Calvin* ſpeaks of this holy Apoſtle St. *Paul*, is very remarkable for our purpoſe, *viz.* 'that he could no where erect the kingdom of Chriſt without ſome conflict. And though he were a man whoſe courſes tended all to peace, tempering himſelf in things indifferent to every mans infirmity; yet meets with tumultuous contradictions: ſo ſoon as any fruit of doctrine appeared, there alſo aroſe perſecution with it. e *Calvin in Acts 17. 5.*

Read for inſtance at your leaſure, theſe places, *Act.* 13. 8. 45. 50.

and chap. 14. 19. and chap. 17. 5, 6, 7. 2 *Tim.* 3. 8. and chap. 4. 14, 15. Experience in later ages hath verified this truth: in those manifold oppositions, that *Luther*, *Calvin*, *Zuinglius*, and others found, who were notable reformers of the Church in their times, and sweepers of many abuses and Popish errours.

What our times have and are likely to produce in this particular, I intend not now to expresse: my desire is rather to pray unto God to prevent it, then to trouble your patience to hear it.

Some Reasons for it, may be such as these.

Reason 1. *Reas.* 1. Because reformation breeds dissimilitude and distance of manners; & dissimilitude of manners, breeds alienation of affections; there is nothing doth so condemne the lives of wicked men exemplarily, as doth the prescribed rules and holy conversation of the godly; like *Pharaohs* [f] fat kine, they make the lean seem more ill favoured. And hence it is, that they fall into rage, and fury, and savage behaviour, not abiding such as are of a contrary temper with them, no more then clay and iron can weild together. Put fire to fire, and water to water, and there is no commotion; but put water to fire, and then you have a thundring coile: Even so, when riotous men and enemies of Gods Church meet, there is shaking of hands, drinking of healths, the other pint, and the other quart; but let the righteous come amongst them, and [g] *smite them with reproof*, they will be ready to flie in his face.

[f] Gen. 41. 3.

[g] Psal. 141. 5.

Reas. 2. *Reas.* 2. Almightie God, though he be able and might in an instant free his Church from opposition, yea and so far preserve it, *as that* [h] *the gates of hell shall never prevail* (nor fight) *against it*, yet he will have it so, and that for these reasons.

[h] Matt. 16. 18.

1. For the better clearing of the doctrine of the Church; opposition of heresie makes men sharpen their wits the better to confute it, the Mysterie of the Trinitie had never been so exactly handled, by many of the Fathers in whole Tractates; if the Church had not been opposed by divers damnable Heretiques, as *Arrius* and *Sabellius*, and others; therefore as wormwood, though bitter to the taste, yet good to clear the eyes: So opposition though no wayes pleasing, yet may be profitable for the truth.

2. For the greater manifestation of the graces that are in the children of the Church; as their faith, their obedience, their love to the truth, and such like; these in time of opposition, like starres in a dark night, make a glorious lustre; As in Queen *Maries* dayes, when persecution wrung the Church, Martyrdome gave a manifest approbation

approbation of many (unknown) Saints; the vertues of divers had been leſſe noted, if this fiery triall had not put them to it.

3. For the better prevention of ſecuritie in the children of the Church, that the more they are oppoſed, the better they may be armed; and the more ſubtile the enemies of the Church are, to lay ſnares and gins for them, the more circumſpect they might be to prevent them. As the Palm-tree, the more weight is laid upon it, ſo much the more it ſtrives and heaves againſt it. For theſe and ſuch like reſpects, when the Church in her reformation meets with oppoſition, it fals out juſt as God would have it.

Reaſ. 3. Wicked men, who cannot abide that their opinions and doing ſhould be [i] judged of others; they labour to have it ſo, and that for theſe reaſons. *Reaſ.* 3.

[i] Ioh. 3. 20.

1. Becauſe true reformation many times leſſens their eſtates; now deſire of gain amongſt ſuch men, will quickly cauſe them to enter a wicked and ungodly combate. *Demetrius* and the reſt of the ſilver-Smiths perceiving (by the means of St. *Paul's* preaching) a diminution of their gains, will withall therefore make head againſt it; had they not been like to have ſuffered loſſe by the Apoſtles doctrine; they would have [k] ſit quietly at home, and neither have taken thought for the worſhip of *Diana*, nor yet have troubled others: but becauſe they were afraid of povertie and hunger, they raiſe this tumult, and for their own gain ſake are not afraid to trouble a whole City with ſedition.

[k] *Calv. in loc.*

2. It queſtions their credits; thoſe places and offices which formerly they enjoyed, either in Church or State (though with much corruption, yet) gained a popular applauſe, a reputation of greatneſſe and power; of which, being now deprived by the reformation, their abuſes are made obvious, and that to thoſe who before durſt not take notice of them; this makes them impatient, to rage and to rave, that a whole kingdom can ſcarce contain them, they endeavour to ſet all in a combuſtion; as [l] *Pericles* who being (not without deſert) put out of his office by the Athenians, and called to yeeld an account, turned Rebell, and ſo plunged them into a grievous war.

[l] *Diodor. Sic. Bibliotheca, lib.* 12.

3. By this means their lives many times are brought into hazard; their treacherie which formerly they were guiltie of, being now diſcovered, is juſtly puniſhed with death, as in the reformation in *Heſthers* time [m] *Haman was hanged*, and in *Daniels* time, *his accuſers were* [n] *devoured*. And therefore it is no ſtrange thing that wicked men do labour to oppoſe the Reformation.

[m] Heſt. 7. 10.
[n] Dan. 6. 24.

Reaſ. 4.

Reaſ. 4. *Reaſ.* 4. Laſt of all, the devil, who (as the Apoſtle ſaith) *is the god of this world*) becauſe as a God he reigneth, and ruleth in this world, and the men of this world do ſubject themſelves unto him, as to their God: he would have it ſo, and that for theſe reaſons. e 2 Cor. 4. 4.

1. Becauſe hereby he hopes to maintain his own kingdom, he is loath to be caſt out, and therefore rages and foames when he perceiveth any reformation in the Church to this purpoſe; like a bad Tenant, when a Writ of ejection comes againſt him, and he ſees that he muſt out, he will fire the houſe about his eares: ſee how he took on, when he was to be caſt out but of one man in the Goſpel; no wonder then if he rage much more when he is to be caſt out of the whole Church, then he ſtands to it with all his ſtrength, with all his power, as the p Gloſſe underſtands that place in *Matth.* 16. 8. by gates, *Omne robur & omne munimentum*, all power and all fortification; and by hell, *Omnem vim contrariam, & Satanicam omnem hoſtis impetum*, the devil himſelf and all his Angels, all the power that they have, the wicked world, all tyrants and ſeducers, which are the devils inſtruments, theſe ſtrive *vi & armis*, againſt the Church in her reformation. p *Nova gloſſa in* Matt. 16. 10

2. Howſoever he knows that by this means he ſhall diſturbe the peace of the kingdom of Chriſt, bring the members thereof into great ſtraits, hinder the free paſſage of the word, and ſcatter the doctrines of his own invention, and for the greater ſtrengthening of this oppoſition, will unite the hearts of the Churches enemies together, joyn them in one, though otherwiſe at variance; cauſe q *Ephraim* and *Manaſſes* to be both againſt *Judah*, r *Herod* and *Pilate* both conſpire to crucifie Chriſt: the Epicures and Stoicks (men as oppoſite as gluttony and ſobrietie) to agree in one for the perſecuting of *Paul*, and ſo diſturbing the peace of the Goſpel. q Iſa. 9 21. r Act 4. 27.

3. At leaſt he doubts not, but hereby to ſtop the happie proceedings of the Church in her reformation, perſwading himſelf that with greater eaſe it may be ſupplanted in the riſing, then deſtroyed when once ſetled upon the foundation; this makes him to beſtir himſelf moſt at the firſt, and to take the opportunitie of the Churches infancie, when t *a great doore was opened*, then *were there many adverſaries*. Hence in the primitive Church, thoſe bloody perſecutions and plentie of hereſies, wherewith the world was peſtred: So at the firſt riſing of *Luther*, thoſe ſundrie uproares and manifold diſtractions ſpread abroad throughout all the Churches of Chriſtendome; and ſtil where the Goſpel of Chriſt begins to be preached, t 1 Cor. 16. 9.

and

and the more purer eſtate and condition of Gods Church endeavoured; great tumults and outragious ſtormes are more frequently raiſed.

And thus you ſee the reformation oppoſed on Gods part, on mans part, on the devils part, God ſuffreth, man raiſeth, and the devill furthereth this oppoſition.

The uſe that we are to make of it is divers, affording plentie of matter, either for reprehenſion, information, inſtruction, or exhortation, all which are very requiſite and neceſſarie to be applied in our times.

Uſe 1. Firſt for reprehenſion; and ſo it may ſerve, *Uſe* 1.

To reprove all ſuch as are the main inſtruments and proper cauſes of this oppoſition. [a] It muſt needs be (ſaith our Saviour) *that offences come: but wo to that man by whom the offence cometh.* Oppoſition hath been, and ever will be againſt the Church of Chriſt, but beſhrew them who are the authors of it. Would time permit us to inſiſt upon all particulars, there might a liſt be taken of ſundrie ſeverall vices, whereof men being guiltie, are juſtly to be cenſured in this Uſe of reprehenſion, as great enemies to the Reformation; I will onely name ſome one or two. As, [a] Matth. 18.7.

1. The covetous whoſe heart is ſo infected with his private gain, and deſire extended to an inſatiable wealth, that (like to our Monopoliſts) he neglects all publike good; tell him how our kingdom groans for a Reformation; Church and State is in great danger without amendment; he minds it not, like *Balaam*, his thoughts are ſo fixed on the gold of *Moab*, that, though miraculouſly he ſhould hear a beaſt ſpeak, he will not regard it: In [x] words he will tell you that he loves God well, wiſheth the peace and proſperitie of his countrey, and deſires that all that is amiſſe may be reformed; but in his actions it may eaſily be perceived, that he prefers his gain before all; what, part with a certaintie for an uncertaintie? If he can keep both well and good; but if not, what ere betides him, he will keep his money, the which by his good will he would carry with him into his grave, and ſo (as the ſtorie mentioneth of *Hermocrates*) in his laſt Teſtament, make himſelf heir of his own goods, he muſt needs be an enemie to reformation, for indeed he [y] is hardly capable of good counſell and inſtruction (as one of the wiſe men of Greece hath obſerved) he will ſooner take upon him to correct God, then to amend his life. [x] Ezec. 33. 31. [y] *Anacharſis.*

Call upon him to leave his covetouſneſſe, he will either laugh at you

you as the [a] Phariſees did at Chriſt; or elſe think you do but mock him, as *Eliſha* did the Aſſyrian Armie [a]: This is not the way, neither is this the Citie, and ſay, you do but diſſwade him, (as the Fox in the Fable did the other beaſts) from that bootie which you mean to make your own.

[a] Luk. 16.14. [a] 2 King. 6.19

Now the leaſt ſuſpition of loſſe, either of profit or gain, by the work of reformation is ground enough in theſe men, of malice and madneſſe againſt it. If the covetous and deceitfull tradeſman cannot put off his ill commodities at a deare rate, nor the oppreſſour buy in his neighbours land and houſes, and ſo depopulate whole Pariſhes, the Uſurer make benefit of his money with the greateſt advantage of intereſt (if not more then) the Statute allows him, but that he muſt be checked by the preaching of the Goſpel: Authoritie muſt curbe him, by more ſtricter preſcriptions then ordinarie, then hee'l have none of it, but oppoſe it what poſſibly he can; deal with the meſſengers of this news, as the maſter and miſtreſſe of the [b] *damoſel, poſſeſſed with a ſpirit of divination,* did with *Paul* and *Sylas* (when ſome hopes of their gains were gone) bring them to be ſcourged, and never left them till they ſaw them in priſon; [c] *Theſe men* (ſay they) *do exceedingly trouble our Citie, and teach cuſtomes which are not lawfull for us to receive, neither to obſerve.* That *Lydia* was converted, and the Apoſtles lodged in her houſe, troubled them not; their preaching to the Aſſemblies gathered by the water-ſide, and their bringing every day new diſciples unto Chriſt, were no motives to incenſe them, comparable to the loſſe of their private gain: Thus was it here at Epheſus, when *Demetrius* perceived the ruine (not ſo much of the goddeſſe *Diana*, as) of his own gain and commoditie in making of ſilver ſhrines, he ſets the whole City in a tumult.

[b] Act. 16.19.

[c] Verſ. 20.21.

But what ſtand we in rehearſall of old examples (ſaith [d] *Gualther*) ſeeing in our dayes covetouſneſſe doth chiefly hinder and ſtop the courſe of the truth: The Biſhops of *Rome* blinded with deſire of lucre, flie all kind of reformation, the ſame (ſaith he) bindeth Princes and the Nobilitie unto Antichriſt, in that they perceive the Popes and Biſhops may maintain many of their kinſfolks with Eccleſiaſticall goods and livings, which otherwiſe may go for raſcals, and be fain to labour and toil with their hands: The ſame maketh Merchants, Cuſtomers, Souldiers, and all States of men, offended with the Goſpel, becauſe they ſee, if the Goſpel be received, ſuch trades of waxing rich, as many uſe in theſe dayes, cannot ſtand.

[d] *Gualther* in Act. cap 18.

It was a ſad complaint which the Lord by *Jeremie*, made againſt the

the people in thoſe times, [e] *from the leaſt of them even unto the greateſt of them, every one is given to covetouſneſſe; and from the Prophet even unto the Prieſt every one dealeth falſely.* I would to God the like complaint may not juſtly be taken up in our times; that there were not amongſt us, [f] *greedy dogs which can never have enough,* [g] *Prophets that prophecie lies, and Prieſts that receive gifts in their hands;* [h] *All looking to their own way, every one for his gaine* from his quarter. Such as *Micah* ſpeaks of, who [i] *teach for hire, and divine for money: while they bite with their teeth,* and (*i.*) while they find the ſweetneſſe and have to feed upon, *all is peace, they cry peace to the feeders. But if a man put not into their mouths,* (*i.*) ſatisfie not their appetite and deſire, *they prepare war againſt him,* as if he were an enemie to God and man. Oh what abundance of time-ſervers be there amongſt us, which will ſoothe up greatneſſe in errours, and labour to maintain the errours of the times, againſt all reformation for their own advantage, which are ready to embrace any religion, ſo that by it they may procure their own private gain. Oh where is the zeal of the Primitive Chriſtians in the firſt reformation, when for the good of the Church, and the maintenance of the Goſpel, they *ſold their poſſeſſions?* What is become of the forwardneſſe of the bleſſed Iſraelites, when they offered ſo [m] plentifully *to the Tabernacle,* that *Moſes* was driven to publiſh a [n] reſtraint, [o] lawne and [p] looking-glaſſes then furthered the building; the people (for that purpoſe) were content to part both with their profits and pleaſures; it were great pitie that theſe now ſhould prove impediments to hinder it. Yet the truth hereof is ſo apparant, that where men are wholly ſet upon their own private reſpects, they fear not to oppoſe either the good of the Church or the commonweal: And thus of the firſt ſort.

2. The ſuperſtitious, who are ſo [q] oppoſite to the reformation, that look what the one erects, the other dejects; what the one makes, the other marres. Its obſerved by [r] ſome, that Religion hath two extreames, [s] Atheiſme and [t] Superſtition; between which (as *Tertullian* noteth) ſhe ſuffereth in the middeſt, as Chriſt betwixt the two theeves, onely both prove her mortall enemies; the one acknowledging no good to worſhip any way; the other will worſhip God her own way: of theſe, its an hard matter to ſay which is the worſt, and greateſt enemy to Religion or Reformation, yet the latter hath been ſo accounted, and amongſt other cauſes for theſe two.

3. Becauſe Atheiſme leaves a man to ſenſe, to Philoſophie, to naturall piety, to Laws, to reputation, all which are ſome kind of

e Ier. 6. 13.

f Iſa. 56. 11.
g Ier. 5. 31.
h Iſa. 56. 11.
i Mica. 3. 11.

m 100. thouſand pound ſterling of gold, and 35. thouſand 470 & odde pounds of ſilver, beſides braſſe and other things. *Willet* in Exod. *cap.* 38. *queſt.* 10.
n Exod. 36. 6.
o Chap. 35. 23.
p Chap. 38. 8.
q *Longè diverſa, carnificina & pietas, Lactant.*
r *Weemſe treat.* of foure degenerate ſons. *Sect.* 3:
s ἀσέβεια.
t δεισιδαιμονία.

guides to morall vertue, though Religion were not. But Superſtition diſmounts all, and preſcribes a law to it ſelf a form of worſhip, which if God will not accept, he ſhall have no obedience at all.

2. Becauſe Atheiſme did never diſturbe States, but contracted it ſelf with civilitie and ſubordinate obedience; tumult and diviſion for Religion were evils unknown to the heathen, becauſe they all ſerved one devill under divers names and forms, and for their pettie quarrels amongſt their [u] puppet-gods, theſe differences were ſoon taken up at a Tavern, and reconciled over a cup of wine.

[u] *Mulciber in Troiam pro Troja ſtabat Apollo.*

But Superſtition is alwayes in garboiles, it hath no [w] reſt, evermore cauſing uproares, bringing government into diſorder, and endeavouring the confuſion of Commonweals. For proof hereof we need not go far for inſtance; what hath more undermined theſe Kingdoms of *England*, *Scotland*, and *Ireland*, then the treacherous plots of ſuperſtitious perſons? what more endangered the ruine of the true reformed Proteſtant Religion, within theſe his Majeſties Dominions eſtabliſhed? what hath more raiſed and fomented jealouſies betwixt the King and his people? what hath more hindred the happie proceedings of Parliament, whereby many illegall taxations have been raiſed to the great burthen and grief of the Subject? what hath more endeavoured the ſubverſion of the fundamentall laws of this Kingdom? &c. Then divers Innovations and ſuperſtitions which have been brought both into Church and State; partly,

[w] *Superſtitione imbutas animas nunquam quietas eſſe poteſt. Cicero 1. de finibus.*

1. By Papiſts who juſtifie a religion that gives way to all manner of rebellion both againſt God and the King.

Againſt God, as is evident by that complaint of St. *Bernard*, who affirmeth that [x] the covetous, luxurious, ambitious, inceſtuous, ſacrilegious, andall ſuch helliſh monſters do flock to *Rome*, to get a Warrant from the Apoſtolike See for their proceedings.

[x] *Bern li. 4. de conſiderat. ad Eugenium.*

Againſt the King, by affirming, [y] that it is not lawfull for Chriſtians to tolerate an hereticall King: they may expell him, depoſe him, (as they did [y] *Henry* the fourth, of his Empire, making him ſtand barefoot with the Empreſſe at the gate of *Canoſſus*) yea murther him, if he favour not their idolatries and ſuperſtitions; witneſſe *Walpole*, Cardinall of Coome in his inſtructions to *Parry* about taking away the life of Queen *Elizabeth*; and *Sixtus* the fifth his oration in defence of the Jacobine that murthered *Henry* the third King of France.

[y] *Bellarm. lib. 5. de Rom. Pontific. cap. 67. & 4 2. Sigonius 9. hiſt. Ital.*

2. By Anabaptiſts, Familiſts, and ſundrie other Sects; who by their pernitious and devilliſh Tenents do endeavour to cut the very throat

throat of Reformation, and labour what in them lieth, to overthrow the true doctrine of Jesus Christ.

3. By superstitious Formalisticall Protestants, who are ready to embrace and maintain all that is or shall be proposed, in hope of preferment; whereof if their expectation at any time prove frustrate, they endeavour to set all in an uprore, and care not what doctrine they prove of, though it be never so false and erroneous, if by it, they may be revenged of their adversaries. Like [a] *Donatus* who when he saw *Cecilianus* preferred before him in the Bishoprick of Carthage, turn'd Heretique. These are such who endeavour to quench the fire on the harth, and leave it burning on the top of the chimney; which will reform their least faults, and let their worst be marring: who like *Æsops* dog, are known to let fall the substance, by catching at the shadow, whose religion is so mixt with multiplicitie of superstitious Ceremonies, as that its hard to say whether they be Papists or Protestants; the too too many experiments we have of such persons revives that, which sometimes an [b] heathen man affirmed of the ancient Britaines, that they were so supendly superstitious in their Ceremonies, that they went far beyond the Persians, (they much exceeded other Nations.)

Now when all these shall meet together in one Kingdom, what a combustion and distraction will they make, by their severall doctrines, one superstition opposing it self against another, and all against Reformation, furthering the ruine and destruction of a common-weal, to the disturbance of peace, if not to the generall confusion of all estates.

And thus of the second sort, to these we may adde;

3. The prophane and licentious, who [c] hate to be reformed; and (like those Israelites mentioned by the Prophet *Amos*) *cannot abide* [d] *him that rebuketh in the gate*, (*i.*) the Magistrate, who gives publike judgement (as [e] some) or else the Prophet which reproves them in the open Assemblies (as [f] others) talk of Reformation unto them, and they will be ready to encounter with you, as the Philosophers and Stoicks sometime did with *Paul*, (when he went about to reform Athens of idolatrie) [g] *What will this babler say?* or else as the Gergesites to our Saviour, beseech you to [h] *depart out of their coasts*: they'le be plain with you, you are no guests for them; their secure lives and your severe laws will not cotton. May not the Jews keep [i] open Market in the Temple, and make [k] the house of Prayer [l] (Gods house) an house of Merchandise; but that Christ must come and disturbe

a *August.*

b *Plinij lib. 3. Britannia eam bodiè colebrat tam attonitè, tantis ceremoniis ut dedisse Persis videri possit.*

c Psal. 50. 17. Prov. 5. 12.
d Amos 5. 10.
e *Tremel. Piscat. in portis exercebat judicia publica.*
f See the marginall note.
g Act. 17. 18.
h Matth. 8. 34.
i Joh. 2. 14.
k Matt. 21 13. Matth. 11. 17.
l Eccles. 5. 1.

disturbe them, overthrow their tables, and whip them out. May not [m] *Herod* dally, and take his pleasure of his whore *Herodias*, but *John* the Baptist must prate on't? Cannot *Demetrius* (here) make an unreasonable advantage by his silver shrines, but *Paul* must cry down the goddesse and so hinder his trade? Cannot the proud weare a garment of the fashion, nor yet the drunkard drink with a good fellow at his Tavern-session; nor the swearer strengthen his words with the credit of an oath, but that the pulpits must ring of it? then down shall that Gospel come (if they can subject it) that will not let them run to hell untroubled. [n] Let them alone, and they will let you alone: but if you fight against their sins, with the sword of the Spirit, they will have you by the eares, and salute you with the sword of death.

m Luk. 3. 19.

n *Non turbunt Evangelio, dum ab Evangelium non turbentur.*

How may it be thought then, that this work of Reformation should go forward in a Kingdom without opposition; wherein (almost in every passage) so much prophaneness and licentiousnesse is daily to be observed. Run through every particular estate and calling, and you shall find by the practise (though not of all, God forbid, that I should think so; I know there are in every Profession which make a conscience of their wayes, and in all their actions set God before their eyes; God hath his number amongst us, and I hope it is not small, the Lord of his mercy every day increase it, to his glory, and the Churches comfort: yet) of the most part, that fraudulent and deceitfull dealing, or some other unlawfull means, is thought the most expedite and beaten way for supporting them. Otherwise how comes it to passe that we see so much briberie and corruption in seats of [o] Judicature, such perjuries at the Barre, partialitie and unjust connivencie in Magistrates, Sacriledge in Patrons, Symoniacall contracts in unconscionable Levites, cozening in bargains, breaking of promises, perfidious underminings, fraud in our houses, oppression in the open fields, robberie in the high wayes, and divers such: which demonstrate unto us a generall decay and declination of all goodnesse: So that in these dayes, not onely the state and strength of the world, the alacritie and vigour of the whole creature is much worn; but the integritie which was to be found, even in our fore-Fathers is much wasted; we are fallen into the [p] *last dayes, perillous times*, (such as the golden age never knew) wherein *men shall be lovers of themselves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankefull, unholy, without naturall affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are*

o *Qui sedet crimina judicaturus, &c. Cyprian ad Donatum.*

p 2 Tim. 3. 1, 2, 3, 4, 5.

are good, traitors, heady, high minded, lovers of pleaſures, more then lovers of God: Having a form of godlineſſe, but denying the power thereof.

There was indeed a time when this Kingdom fell ſo faſt to commit wickedneſſe, that to be ignorant of ſinfull crimes, was held to be a crime (as [q] one living in thoſe times affirmeth) [r] the Commonwealth was full of an infinite ſort of vices, the Prieſts were idle, the people given to riot and looſe life; but pride above all (whoſe waiting maid is deſtruction) was come to a mighty head. Oh that our times might not (as ſometime Jeruſalem did Sodom) juſtifie thoſe times! that our Nation were not the Pontificiall ſeat of ſin where theſe abominations are never non-reſident! but ſuch is the continuall concourſe of all kinds of people from other countreys, that all manner of iniquitie by a generall confluence meets here, as the lines at the center: Idolatry from *Rome*, whoredomes from *Venice*, Atheiſme from *Turkie*, drunkenneſſe from *Germany*, the ambition of *Spaine*, the pride of *France*, and what not? inſomuch that I ſcarcely perſwade my ſelf, that Sodom lieth in aſhes for a greater offence, then hath been found amongſt us, within theſe few dayes. Whither ſhall a man turn his eye? into what place? what Profeſſion? what calling, and not behold that, which may truly [t] *vex his righteous ſoul?* All theſe fight againſt Reformation, and therefore the more and greater the vices are to be reformed, the ſtronger will the oppoſition be.

q *Gervaſius Dorobanenſis.* r *Camden. Britan. hiſt. Dernorum.*

t 2 Pet. 2. 8.

4. Laſt of all, I would to God this work were not oppoſed, and (in ſome regard) hindred, even by ſome perſons, who (I verily beleeve) ſeek and deſire it. For obſerve it, alwayes in the Churches reformation, there are certain publique perſons, appointed and ſet apart by God for that purpoſe; by whoſe preſcripts and rules the reſt of the people are to be ordered and governed: as *Joſiah*, *Nehemiah*, and others in the reformation of the Church of the Jews, who made a great alteration in the face of the Church, purging the Idolaters, changing the office of the Levites, commanding a Paſſe-over: and under theſe, there was an election of ſome eminent and able ones, to further this work (as in the dayes of *Joſiah*, *Hilkiah* was the high Prieſt, and executed theſe things under him: and whatſoever he enjoyned, was done *juxta præceptum Joſiæ, &c.*)

Now then if any private perſon out of a forward, though a miſgoverned zeal (as [w] one calls it) ſhall take upon him to reform what he thinketh amiſſe, either in Church or State, (as to refuſe with the publique

w Robert Sanderſon, Serm. 2. ad Clerum, & 3. ad Magiſtratum.

publique congregation to partake in the Sacrament, becauſe ſome unclean perſons preſume to come unto it; to deny the ordinary adminiſtration of it in that regard, (though it be probable that our Saviour ſuffered *Judas* whom he knew to be a thief and a traitor to partake of it with his diſciples) not to bury the dead, to marry with rings, and ſuch like, eſpecially things of indifferencie, which (in the judgement of a great [x] Divine) ought not to be ordred by one or two private perſons, but wholly left to the diſpoſition of the whole Church; I ſay, for any private man to refuſe theſe before ſuch time as Authoritie, which firſt enjoyned them, have again repealed them: I ſee no warrant for this their forwardneſſe, what is it but to execute and perform the office of a Magiſtrate, and ſo go before them in this work of Reformation, who are appointed for it.

[x] *Omnia indifferentia in Eccleſiæ libertate poſita ſunt. Calv. inſtit. lib. 4. ca. 17. Sect. 43.*

That fact of [y] *Phinehees* (being but a private man and no Magiſtrate) ſo often objected, in ſuch caſes as theſe, makes nothing for this purpoſe.

[y] Numb. 25. 7. 8.

He was indeed of the Tribe of *Levi*, of the ſons of *Aaron*, and ſo of the family and linage of the high Prieſt; therefore not to meddle in matters of Judicature, either to give ſentence or to do execution. His fact notwithſtanding approved of God, and rewarded with an [z] everlaſting Prieſthood, it was [a] accounted to him for righteouſneſſe.

[z] Verſ. 12. 13.
[a] Pſal. 106. 31.

Yet we are to know (and it is the common opinion of the learned) that he had an extraordinarie notion, and a peculiar ſecret inſtinct of the Spirit of God, powerfully working in him, and prompting him thereunto: *Id fit afflatu peculiari Divini Spiritus* (as [b] *Simlenus* ſpeaks of that fact of *Moſes* in breaking of the Tables) it was done by the peculiar notion of Gods Spirit.

[b] *Simlen. in* Exod. 32. 19.

Now thoſe, *opera liberi ſpiritus* (as Divines call them) [c] they are not to be meaſured by common rules of life, nor to become exemplary unto others; they were never intended, either by God that inſpired them, or by thoſe worthies that did them for that purpoſe. Therefore the errour will be dangerous from the priviledge, examples of ſome exempted ones, to take libertie to tranſgreſſe the common rules both of life and of laws.

[c] *Non ſunt exigenda ad regulas communes nec trahenda in exemplum vitæ. Chytr. in* Gen. 24. and in Exod. 32.

Let no man think I ſpeak this to quench any mans zeal, no, my deſire is rather to increaſe it: and I would to God that all the ſons of *Levi* were more earneſtly zealous for the Churches pure reformation, then they are, that ſo the true worſhip of God may be performed without the mixture of humane corruption. But what I ſay in this

caſe,

eaſe, is rather to regulate and keep us within the due bounds of Chriſtian ſobrietie and our particular callings, that we may not diſadvantage the truth nor this work of Reformation, by an overhaſtie and unſeaſonable zeal.

I know there are ſome who are not afraid to ſay (though for my part I deſire to judge more charitably) that theſe men preſume too much upon their own zeal, and through an affectation of ſingularitie, preach and commend themſelves unto the people, though in the mean time by conſequence and an underhand judgement, they do not onely give an occaſion of an uncharitable cenſure upon the reſt of their brethren, that they are overcold in religion; but alſo upon the Magiſtrate and ſuch as are put in authoritie for the Reformation, that they are too ſlack and unmindfull of Gods affairs.

Nor is it my private opinion, but the opinion of the learned (whoſe judgement in this caſe is not to be ſleighted) that ſuch men who inconſiderately will run before thoſe who are put in authority to effect the Reformation; may as well take upon them to eſtabliſh Laws, raiſe powers, adminiſter juſtice, execute malefactors, or ought elſe belonging to a Magiſtrate, as to do what they do. The which if it ſhould be granted, who ſees not but that the end would be no other, then a vaſt anarchie and confuſion, both in Church and commonwealth: whereupon muſt unavoidably follow, not onely an oppoſition to reformation, but a ſpeedie ſubverſion both of Religion and State. For if every man (ſaith [d] *Bernard*) ſhall be carried according to his own motion, after that ſpirit which he hath received, and do flie upon every thing indifferently, even as he is affected, and do not haſten to it by the judgement of reaſon, while no man is contented with the office aſſigned unto him, but all will attempt all things alike, by an indiſtinct adminiſtration, it will not be an unity, but rather a confuſion.

d *Si ſuoquiſq; feratur impetũ non plane unitas erit, ſed magis confuſio. Bern. in Cant. ſerm. 49.*

God forbid then that any of thoſe who wiſh well to *Zion*, ſhould be found in the leaſt reſpect to hinder the building of the walls of Jeruſalem; what though things be much amiſſe (as I beleeve no State in later ages more [e] corrupted) we that are inferiour perſons muſt lament it, ſhew our diſlike and deteſtation of it, both in publique and private, ſigh and pray for redreſſe of it, and as occaſion ſerveth and our condition and calling permitteth, ſoberly and diſcreetly put thoſe in mind of it, to whom the reformation belongeth (as our Knights of the Shire, Burgeſſes, and ſuch like, are from all ſeverall parts of the Kingdom choſen for this purpoſe) but we muſt not take

e See the Remonſtrance lately ſet forth by the Houſe of *Commons*.

their office from them to reform it; this were (as was ſaid afore) rather to oppoſe and hinder, then any wayes further the Reformation.

And thus have I done with my firſt Uſe, the Uſe of reprehenſion.

Uſe 2. *Uſe* 2. A ſecond Uſe may be for Information, and ſo it may ſerve,

1. To acquaint us with the eſtate and condition of Chriſts Church militant here upon earth; it hath evermore been ſubject to oppoſition, no age from the beginning of the world till this preſent, but ſhews as much: if we conſider her œconomically, while ſhe remains in a familie; or naturally being diſperſed through the countrey of the Jews; or ecumenically, diſperſed through the whole world, we ſhall find that ſhe never had any long ſetled vacation from theſe turbulent ſtormes of oppoſition.

1. While ſhe remained in *Adams* familie, righteous *Abel* a prin-
f Gen. 4. 8. cipall member, was unnaturally [f] murthered by the bloody hand of his elder brother, here began the tempeſt againſt this boat and little bark of Jeſus Chriſt, and ſo it continued under the families of *Abraham*, *Iſaac*, and *Jacob*.

2. Afterward, when farther diſperſt (yet onely limited to the
g Pſal. 147. 19, 20. Joh. 4. 22. Nation of the [g] Jews) ſhe was ſtill expoſed to eminent danger, as in the time of *Moſes* tyrannized by *Pharaoh*, diſtreſſed in the wilderneſſe, and diverſly tempted, before ſhe could take poſſeſſion of the Land of Promiſe; and then, what with the Philiſtines, Ammonites, Midianites, Babylonians, Perſians, &c. in one day of faire weather, ſhe had an whole yeer of ſtormes and tempeſt.

3. Laſt of all, under the times of the Goſpel, ſince the times of Chriſt, being now enlarged to all the Gentiles, not one or two Nations of them, but all the world; her oppoſition hath been much
h Loc. com. tit. de perſecut. ſuæ Eccleſiæ. more increaſed, being afflicted (as [h] *Luther* out of *Auſtin* obſerveth) by a threefold oppreſſion; one violent by perſecuting Emperours, another fraudulent by ſubtill heretiques, and a third both violent and fraudulent, by peſtilentiall Antichriſtians: *Amara prius in nece Martyrum, &c.* (ſaith *i Bernard*) her (oppoſition or) oppreſſion in
i Serm. 33. ſuper Cantic. the beginning was great, by the perſecution of Tyrants, afterwards greater by the conflict of Hereticques: but now greateſt of all by the
k Dr. *Boys* Expoſition of proper Pſalms, Pſal. 110. dangerous poſitions and practiſes of Antichriſt in the Kingdom of Popery: whoſe [k] very Maſſes are ſometimes for maſſacres, and their ſacred ſacrifices offerings of blood. Every one of theſe, like thoſe
l 1 Sam. 13. 7 three regiments which came out of the [l] Camp of the Philiſtines, though

though taking ſeverall wayes, one to Ophrah, another to Bethoron, a third to Zeboim, yet came all with a purpoſe to deſtroy; as thoſe times which immediately followed Chriſt, wherein *Stephen* was ſtoned, *Peter* was impriſoned &c. and thoſe w^ch after followed, which endured for the ſpace o^f three hundred yeers: the monuments of which dayes, and Eccleſiaſticall Hiſtories do abundantly ſhew; how that a man could no ſooner make profeſſion of his faith, but he was either [o] maimed, racked, or ſcourged, or burnt to aſhes, or drowned in the Sea, or hanged on the gallows, or ſowed in the [p] skins of wild beaſts and ſo caſt to the dogs, or burnt in the night for lights; or made away, by ſome means or other, with more exquiſite and more tragicall torments (if that be poſſible) then the *Perilli* of our time have invented, to gratifie the Romiſh *Phaleris*. Surely then *Bellarmine*, *Sadell*, *Stapleton*, and divers others of that Antichriſtian ſect, were much deceived in making [q] proſperitie and outward happineſſe a ſpeciall note of the Church of Chriſt; though *Auſtin* ſay, (whoſe judgement they refuſe not in other things to ſubſcribe unto) [r] ſo long as the world endureth ſhe will go on, but as it were in a pilgrimage, between the perſecutions of the world and the comforts of God: yea though Chriſt himſelf compare her to a [s] Lillie amongſt thornes; not onely for her beautie ſurpaſſing all other Churches and congregations of the wicked: but alſo for her adverſitie, being aſſaulted on the one hand, by the contentious oppoſitions of Schiſmatiques; and on the other, by the blaſphemous propoſitions of Heretiques, openly wronged by cruell Tyrants, ſecretly wringed by backbiting hypocrites. Theſe as the Pſalmiſt ſpeaketh, [t] break in peeces thy people O Lord, and afflict thine heritage. And this is the firſt thing that this doctrine may acquaint us withall, *viz.* the eſtate and condition of the Church militant.

2. To make known unto us, that Reformation is neither eaſily nor ſuddenly effected: the more corruption, the greater and longer time for the purgation of it. A diſeaſe which hath been long a breeding, will not preſently be cured: how much our Church and State is corrupted, doth evidently appeare by thoſe manifold grievances that are daily exhibited; our pollutions, like beds of Eeles are ſo knotted together, that no leſſe then a clap of thunder can diſſolue them: To prevent Reformation, we have great beaſts and huge bulls of Baſhan, that will be puſhing and goring; ſons of *Anak*, who are ſtrongly ſet to maintain their gainfull corruptions, (as here *Demetrius* his Temples of *Diana*) inſomuch that there is

o *Euſeb. Eccleſiaſt. hiſt. li. 1. ca. 8.*

p *Sulp. Severus lib. 2. & Tacit. li. 15. cap. 10.*

q *Quicunque floruit proſperi ii ſunt vera Eccleſia &c. vide Bellarm. controver. 2. l. 4. c. 4 de notis Eccleſ.*

r *Vſque ad hujus ſeculi finem inter perſecutiones mundi & conſolationes Dei peregrinando procurrit Eccleſia. Auguſt. de Civit. Dei. li. 18. ca. 51.*

s *Cant. 2. 2.*

t *Pſal. 94. 5.*

little hopes of amendment by a voluntarie relinquishing of them, un'esse the Lord come with a mightie hand, qualifying the Instruments appointed for this purpose, as were the brethren of *Gideon*, [a] "each one resembling the son of a King: making them strong and all like *Davids* Worthies, [w] "men of valour, to turn the wheele of Justice upon the back of the wicked, and to smite them that shall oppose it, as *Samson* did the Philistines, both [x] hip and thigh.

a Iudg. 8. 18. w 1 Chron. 26. 30, 31, 32. x Iudg. 15. 18.

Experience, in the beginning of the reformation in the time of *Henry* the eight, in the violent overthrow of the Abbies, doth evidently demonstrate this truth unto us, as also under the reigne of that gracious Instrument of Gods glory, *Edward* the sixth, in whose time the reformation was encumbred, not onely with seditions of the Subjects, and tumults of the Commons, but also with much hurrying and banding of the Nobilitie.

It was prophetically spoken by that reverend man, *Robert Grosted*, sometime Bishop of *Lincolne*, who lived in the reigne of *Henry* the third, and died in the yeer of our Lord, 1253. a man who (as [y] *Cambden* describes him from the words of one then living) was a terrible reprover of the Pope, an adviser of his Prince, an instructer of the Clergie, a maintainer of scholers, a Preacher to the people, a diligent searcher into the Scriptures, and a Mallet of the Romanists. This man a little before his death, complaining of the wicked courses that were held by the Romanists, said the Church should never find any ease from the oppressive burthens laid upon her, nor be delivered from the Ægyptiacall bondage she was holden in, till her deliverance was wrought: *In ore gladii cruentandi*; in the mouth of the Sword all bathed in blood.

y *Cambden. Britan. ex Matt. Paris. Anonym. Chronograph.*

What crueltie and barbarisme these hellish monsters, have of late executed (and do yet) upon our distressed brethren in *Ireland*, is not unknown to most of us in this Kingdom, (and all to oppose the reformation) I do not say, that either we or they are of the number of those Saints mentioned in the *Revelations*, which [q] *shall come out of great tribulation having their robes washed and made white in the blood of the Lambe.* Neither is it my interpretation, but [a] *Marlorates*, who makes it a periphrasis of the last persecution of the Church by Antichrist, which of all others will be the most grievousest, to such as are minded to live godlily in Christ Jesus, as the last assault of *Pharaoh* was to the departing Israelites, and the last endeavour of nature is to the dying patient, (though [b] others understand it, of the persecution and affliction of every age, which shall be from the

q Rev. 7. 14.

a *Marlor.* in Rev. c. 7. 14. b *Veniunt enim omnibus ætatibus nec desinunt quamdiu durat hic mundus. Aret. in Loc.*

time

time of Christ to the end of the world.

But this I am sure of, and experience to the great detriment of forreine Nations, hath made the truth of it knowne unto us, that where Religion setteth an edge upon discontent, there not onely mutinies, heart-burnings, and jealousies, but also bloudy frayes and massacres are much to be feared. In *Rome* when the fire tooke hold of the Temple of [c] *Vesta*, and mingled it selfe with the sacred flame; then was the greatest mischiefe done; Even so, where the wild fire of contention mixeth it selfe with the sacred fire of zeale, and both burne within the bowels of the same Church; its verily thought that scarce a river of bloud, will be able to quench this direfull flame. But the Lord of his mercy, in his good time, quench these coales of contention, that they may never come to smoother the flame of our zeale. And this is the second thing which this point may make knowne unto us, *viz.* That reformation is neither easily nor suddenly effected.

[c] *Ardebat sanctæ sceleratis ignibus ignes, & mysta est flamma flammæ profanæ. Ovid. fast. lib. 6.*

3. To informe us of the difference betwixt the militant Church here on earth, and the triumphant Church in heaven; here it is subject to opposition on every side, the covetous, the superstitious, the licentious daily assault it, it is in a continuall warfare, and therefore called the Church Militant; the gates of hell oppose themselves against it, (*i.*) not onely persecutions and speciall sinnes, but all manner of evills, sweet or sower, faire or fowle, of what condition soever, as the [e] learned well observe. But in heaven, nor Satan, nor any other enemy of the Church, can enter there to assault it; none of all these opposers come neare unto heaven, nor covetous, nor superstitious, nor licentious; the Church hath there no disturbance, no nor yet noise, unlesse it be the Songs of Saints and Angells, and the shouts of prayses, tuned forth in the sweet melody of Hallelajah, which so many glorified voyces shall sing unto God; there is nothing but tranquillitie and eternall peace and comfort within those blessed doores; There our eyes shall not be dimmed with teares, nor our soules surprised with feares, nor our hearts dejected with sorrowes, nor our eares disturbed with cryes, nor our senses distracted with paine; There are possessions without impeachment, Kingdomes without cares, length of yeares with strength of delights, greatnesse of state, without conscience of corruption, love of all, without jealousie of any; there men shall be good and not persecuted, truly religious and not opposed, happie and not envied, rich and not robbed, Kings and not flattered: Oh glorious Church triumphant,

[e] *Origen in Matth. tract 1. Chrysost. cont. Gent. Quod Christus est Deus. Greg. in 5. Psal. pœnitent. Theophilact in Matth. 16. Hieron & Rabon. Comm. in Matth. 16. Raynold. conf. ca. 7. divis. 8.*

umphant, who would be unwilling to be diſſolved, when it ſhall ſeeme good to the divine Providence; that he may be tranſlated thither, where is freedome from all aſſaults and oppoſitions. [f] *Cleombretus* reading *Platoes* Booke *de immutalitate animæ*, caſt himſelfe downe from a Wall, and ſo ended his dayes, hoping thereby ſpeedily to come to that bleſſed eſtate, which is prepared for good men after this life. But for all his haſt, his fact is rather to be lamented then imitated; we may deſire the fruition of this bleſſed happineſſe in the Church triumphant, but we muſt waite and ſtay Gods leiſure for it; poſſeſſing our ſelves with patience (in the meane time) under the manifold oppoſitions, that wee are here likely to meete withall in the Church Militant; And this is the third and laſt thing which we may here be informed of, *viz.* the difference betweene the Militant Church on earth, and the triumphant in heaven.

[f] *Vide Auguſt. lib. de Civit. Dei. cap. 22.*

Uſe 3.

A third Uſe may be for Inſtruction, and ſo it may ſerve,

1. To put us in minde, that wee be alwayes well prepared againſt theſe oppoſitions, it is no [g] ſtrange thing that happens unto us, when we meet with diſturbances in the Church of Chriſt; [h] *For all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution*; the counſell of the Wiſeman (though *Apochyphall* yet holy) in this caſe is not to be rejected; [i] *My ſonne, if thou come to ſerve the Lord, prepare thy ſoule for temptation.* Our Saviour Chriſt being to leave his Diſciples, and knowing that after his departure evill dayes would come upon them, preſcribes them one Petition, amongſt the reſt, for this purpoſe, which is the [k] laſt in his Prayer.

[g] 1 Pet. 4. 12.

[h] 2 Tim. 3. 12.

[i] Eccluſ. 2. 1.

[k] Matth. 6. 13.

I know it is controverted among the Philoſophers, [l] whether it be better to know or not to know future evills; and howſoever ſome reſolve it as a thing unprofitable, yet well diſpoſed judgements have ever held it as a faire concluſion, That it is better to know a calamitie before we feele it, then to feele a calamitie before we know it; this makes the prepared heart with more eaſe to undergoe the trouble; and though the aſſault be great, yet being afore knowne, the feare will be the leſſe. When the Prophets ſervant ſaw the Hoſte of Chariots compaſſing the Citie, he cryed out, [m] *Alas, Maſter, how ſhall wee doe?* *Eliſha* anſwered, *feare not; for they that be with us, be more then they that be with them.* The like ſpeech uſeth [n] *Hezekiah* unto the people; theſe both knew before what would happen, and therefore were not diſmayed when they were thus aſſaulted.

[l] *Utrum melius ſit præſcire, vel neſcire mala futura.*

[m] 2 Kings 6. 15, 16.

[n] 2 Chron. 32. 7.

In the time then of our greateſt tranquillitie and Halcyon dayes of the Church, it will not be amiſſe for the members thereof, to meditate

meditate of future evills, to thinke of oppoſitions, that they may be the better provided for them.

The children of this world are in this reſpect wiſer then many Chriſtians, who uſe in time of peace to have their traynings, muſterings, tiltings, and many other martiall exerciſes, that ſo they may be before hand prepared for warre; the Mariner in a calme makes all his tackling ſure and ſtrong againſt a ſtorme; the traveller who is to paſſe in a ſuſpected way, provides himſelfe accordingly: wee of the Church are to fight a great battaile, to encounter *with* [o] *principalities and powers, &c.* to ſaile in a tempeſtuous Sea, to travell through a Wilderneſſe of many diſtreſſefull dangers; the greater therefore the troubles are wee are like to meete withall, the better furniſhed and forearmed wee ought to be. Saint *Ambroſe* his counſell, in this caſe, is to good purpoſe; [p] *Gratia præparandus eſt animus, &c. The minde is to be prepared with grace, and to be eſtabliſhed unto conſtancy, that it may not be troubled with any terrours, nor yet diſmayed with any ſorrowes, nor ever yeeld with any puniſhment.* And this is the firſt thing which wee are here taught, *viz.* that we be alwayes well prepared againſt theſe oppoſitions.

o Ephes. 6. 12.

p Ambroſ. lib. 1. Offic. cap. 38.

2. It may ſerve to teach us, not to be too much over-troubled when wee meet with them; He that is for Chriſt and his Church muſt feare no rumours, but *in* [q] *good reports and bad reports*, and through proſperitie and miſchiefe, he muſt make way unto him that he ſeeks for, of whoſe name he makes profeſſion.

q 2 Cor. 6. 8.

This is the uſuall caſe of the Goſpell, He that gave us that bleſſed Covenant, meant not that we ſhould ſticke at theſe conditions; it is enough to have this Paſſeover, though wee eate it with ſower hearbes, and to enjoy the [r] *Lillie*, though in the middeſt of thornes.

r Cant. 2. 2.

Be not then diſmayed with the tumultuous oppoſitions, rayſed by the falſe cenſures of the wicked world; What though the roaring ſonnes of *Beliall*, make ſonnes of thee at their joviall compotations? What though they brand thee for an hypocrite and diſſembler? What though the erronious Courts of men, wrongfully adjudge thee, the friends and factors of hell compaſſe thee in on every ſide, reviling thine holineſſe, oppreſſing thine innocency, neglecting thine equitie, overlaying thy poverty, &c. yet quiet thine heart with this encouragement, [s] *In the world thou ſhalt have tribulation, but be of good cheare, in Chriſt thou ſhalt have peace*, yea, that *peace which* [t] *paſſeth all underſtanding*; which is enough for a man to enjoy, though he lacke the (ill conditioned) peace of the world; for he is unworthy

s Ioh. 16. 33.

t Phil. 4. 7.

unworthy of Gods favour, that cannot goe away contented with it unlesse he may also enjoy the favour of the world. It was a worthy resolution of holy Jerome; *I would to God that the whole Nation of the Gentiles, Pagans and Infidells, would for the name of my God, and for the glory of his Gospell, persecute mee and trouble mee; I would to God, this mad and foolish World, would rise up against mee, for the profession of Gods blessed truth, onely that I may obteine Christ Jesus for my reward.*

He that expects here a soft and gentle entertainment (living in the Church of Christ) will be much deceived; are not afflictions for the Gospell called by S^t Paul, the [w] *Markes of the Lord Jesus?* and the [x] *dying of our Lord Jesus?* What are they? are they not [y] *bonds, imprisonments, infamies, disgraces, &c.* Yet here is our comfort, they are the sufferings of the Lord Jesus; the bonds and imprisonments of the members of that body, whereof he is the head; for his sake and the Gospells they were inflicted; and therefore, let us not be over-troubled when wee meete with them; but rather rejoyce in our tribulation, especially since it is for our Saviours sake: the loyall subject that suffers in his Princes cause, contents himselfe as well in his iron fetters, as the proudest Courtier doth in his golden chaine; much more may he glory and delight himselfe that meets with opposition in the Churches quarrell, and suffers ignominie for the profession of the truth. It should be so farre from disheartning us, that the more wee are opposed, the more should our zeale for the good of Gods Church be encreased. Like the Spirit of *Elihu*, being suppressed, it was [z] *as Wine that had no vent*; or as naturall corruptions in carnall men, become more sinfull when restrained by the commandement; so love to the truth in Gods children, should grow more fervent, when the Devill and wicked men labour to oppose it.

u *Utinam ob Domini mei nomen atque justitiam cuncta Gentilium turba me persequantur & tribulet; utinam in opprobrium meum stolidus hic mundus exurgat, tantum ut ego mercedem Jesu consequer. Ieron.*

w Galat. 6. 17. στίγματα. *Vide Bezæ. Annotat. major.*

x 2 Cor. 4. 10.

y στίγματα *sic vocat vincula carceres cicatrices, &c. Paræus in Galat. 6. 17.*

z Iob 32. 18, 19.

And this is the third Use.

Use 4. A fourth and last, may be for Exhortation, and so it may serve,

1. To encourage us, to stand fast in the times of opposition, and to think never a whit the worse, but rather the better of our professions; accounting it an honour, that wee are the true members of the Church of Christ, though others (who are contemptible) doe cast contempt upon us for it. Things of good esteeme are neither easily kept, nor yet attained unto, and were there not great worth in the sincerities of our profession, it would never meete with such opposition, the Devill and wicked men, would never so much band against it.

Shall

Shall wee then looſe our hopes of ſo bleſſed a Covenant, becauſe there be ſo many enemies ſtrive againſt it? Shall wee betake our ſelves into the Wildernesſe, and there live a Monaſticall & Hereticall life, alienating our ſelves from our worke and labour, becauſe wee are afraid of oppoſition? Oh, farre be it from us, how unworthy ſhall wee ſhew our ſelves of ſo glorious a priviledge, that will not ſtand to it, and for it, when the Devill and wicked men oppoſe it? [b] *Theodoret* reporteth in his Eccleſiaſticall Storie, that when *Valens* the Emperour with his Arrian hereſie, had bepeſtred the Chriſtian world, and ſtruck a deepe wound in the white boſome of the Church, by which meanes the flocke of Chriſt ſtood in great danger. *Aphraates*, a certaine Monk, a holy man of that time, contrary to his order, came forth of his vowed and confining Monaſtery, to ſuccour the endangered truth; and being asked by the Emperour (who was offended at him) what he did out of his Cell? I would (ſaith he) have kept it, and did keepe it ſo long as Chriſts ſheep were in peace; but now that tempeſts doe come on, and ſtormes bring them in danger; I cannot be coop'd up, and ſuffer them in hazard of ruine, every ſtone is to be turned, every meanes is to be ſought, to free them from this perill. He further addes, If I were Daughter to any man whatſoever, and were confined by my Father to a Cloſet or ſome ſecret chamber, and inner part of the houſe; yet if my Fathers dwelling were on fire, ſhould I not be very careleſſe, if I would not then come forth to helpe to quench it, or give direction for it? So it now I ſhould not helpe to teach true faith in Chriſt, by comming out of my Monaſtery, I ſhould doe much amiſſe.

[b] *Theodoret. Eccleſ. lib. 4. c. 24.*

A reſolution very fitting for theſe times, wherein the affayres of the Church call us forth; God forbid wee ſhould now keep our ſelves within our Cloyſters, and be terrified with the ſpightfull looks of our daring adverſaries. He that would weare the wreath of Victory, muſt not like a coward either abſent himſelfe, or run out of the field, though he ſee much bloud to be ſpilt before his eyes. *Israel* had never gotten the promiſed Land of *Canaan*, had they been afraid of the ſonnes of *Anak*; the more and the greater the oppoſition is, the ſtronger ſhould our reſolution be. It's recorded of *Saul*, that [c] *when Naash the Ammonite, came up and encamped againſt Jabesh-Gilead*, and there indenting with the people, to enter into Covenant with them, upon a baſe and deadly condition, to the great diſparagement of *Iſrael*; It is ſaid the Spirit of God

[c] 1 Sam. 11. 1, 2, 3, 6, 7.

came upon him when he heard thoſe things, and his anger was greatly enkindled, inſomuch, that although the *Ammonites* were many in number, great and terrible, and the caſe deſperate, having but ſeven dayes reſpit; yet ſo much the more ſtrong was the Spirit of God in *Saul*, and he tooke a yoake of Oxen, and hewed them in pieces, and ſent them throughout all the coaſts of *Iſrael*, by the hands of Meſſengers, ſaying to this purpoſe; that *even ſo ſhould their Cattell be dealt withall, whoſoever would not follow him* in this juſt quarrell. It was valiantly done, and like a worthy Captaine.

Such undaunted Spirits there have beene, who in the Churches cauſe, have ſtood it out againſt all oppoſitions; our bleſſed Apoſtle S^t *Paul*, when he came to *Athens*, a place full of Idolls, yea I may ſay of Devills; in every corner were Temples ſet up for that purpoſe. It is ſaid that his *Spirit was* [d] *ſtirred in him*, incited, exaſperated, (as the word will beare) in ſo much that he was as it were without himſelfe, to ſee that horrible blaſphemie againſt God; and did he not here at *Epheſus* adventure himſelfe in this uproare, when he would have [e] entred in unto the people, hazarding his owne life; as well for the maintenance of that truth which was oppoſed, as for the defence of his friends, which were then ſurprized. The like worthy reſolution was in that holy man *Martin Luther*, who having ſtirred up the whole world againſt him, and perceiving little or no hopes, but that the doctrine of the Goſpell ſhould have been ſtifled in the Cradle; endeavoured the maintenance thereof againſt all oppoſition, and hearing that the Divines of [f] *Lovaine* and *Cullen* had burned many of his Bookes, by the command of the Pope, he openly burned the Popes Lawes, Decretalls, and Bulls, ſaying, *I have done to them, as they to me*; and ſo heroycall was his Spirit, that he dared to profeſſe, that he would enter into that fore-warned Citie of [g] *Wormes*, though there had beene as many Devills in their ſtreets as Tyles on their houſes, to anſwer for himſelfe before *Charles* the fifth of that name, againſt *Cekius* and others.

Thus naturall it hath ever been to true Spirits, that are guided by the Holy Ghoſt, not to be daunted with perill, nor to hang downe their heads for the oppoſition of the Devill. But what ſpeake I of the noble Champions of Chriſt; the very Heathens were ſo undaunted in their Heatheniſh Religion, that they feared no danger, while they were about their ſuperſtitious rites. As

Numa,

d Acts 17. 16. παρῳξύνετο. *Irritabatur, Vulg. Irritabatur. Aug. Eraſm. Tremell. Beza.*

e Acts 19. 30.

f *Maſſeus* Chron. 20. p. 273.

g *Fox Martyroll.* Anno. 1521. pag. 977.

Numa Pompilius, ſometime King of the *Romanes*, when newes was brought him of his enemies, that they were at hand ready to ſurpriſe him, put the Meſſenger off with this memorable Speech; [h] *What tell you mee of dangers or enemies, doe yee not ſee that I am ſacrificing to my God?* What a ſhame were it for us, if the true Religion ſhould not beget in us a more noble reſolution, for the maintenance of it againſt all oppoſition, ſince we have God bound by promiſe to deliver us, when wee faithfully crave his ſuccour and aſſiſtance; and ſince it is almoſt all one (as *Fulgentius* in his firſt Booke to *Thraſimund* King of the *Vandalles* affirmeth) [i] to deny the faith and not to ſtand for it and maintaine it, becauſe, (as he there reaſoneth) a man by one and the ſame ſilence, ſtrengthneth errour, who through feare or negligence holding his peace affirmeth not the truth.

h *Plutarch. Apothegm. & in vita Numæ.*

i *Pene id eſſe fidem nolle aſſerere, quam negare, uno eodemq; ſilentia firmat errorem qui terrore ſeu tempore poſſeſſus ſilendo non aſtruit veritatem.*

And thus of the firſt thing, which this point may move us to, conſidered in this uſe of Exhortation, *viz.* to ſtand faſt in the times of oppoſition.

2. It may ſerve to ſtirre up every one, (to the beſt of his power) to endeavour the furtherance of the Reformation; A dutie belonging indeed,

1. Principally and particularly unto thoſe that are put in authoritie for this purpoſe, who by their [k] office and [l] communication of power, are [m] *Gods upon earth*; into whoſe hands, the God of heaven hath committed the [n] ſword of juſtice, that it may be drawne out of the ſcabberd, to wound the [o] hairie ſcalpe of ſuch perſons, as are the greateſt enemies to the Church of Chriſt; and who more then out ſ ducing and ſeduced Papiſts, the peſtilent diſturbers of this Kingdome, the ſworne enemies of our Church and State, the maine oppoſers of an hopefull Reformation. How ſhall *Iſrael* enjoy the Land of *Canaan* in quiet, if thoſe curſed *Canaanites* be not ſubdued? What ſafetie can wee be in, when ſuch miſcreants lurke in our dwelling? When Prieſts and Jeſuites ſhall be ſuffered to run from houſe to houſe, and ſeduce whole families? When neither Countrey, nor Citie, nor Court, ſhall be free of ſuch conſpiratours? who have not onely (*foveas* but *fraudes*) their holes, but friends and fautors to protect them. But bleſſed be the God of Heaven, who hath ſo furniſhed thoſe Heroicall Spirits (now at this preſent aſſembled in the Honourable Court of Parliament) with [p] ſtout hearts, and undaunted [q] courages, that they feare not to execute Juſtice boldly, upon the great and proudeſt offenders;

k *Non quod naturâ ſint Dij, ſed quod officium eorum ſit ordinatio divina. Bern. in Joan. 10.*

l *Ob communitatem ipſis potentiam & poteſtatem. Zanch. de natu. Dei lib. 1. cap. 12.*

m Exod. 22. 8. 28. & 21. 6. Pſal. 82. 6. Acts 23. 5.

n Rom. 13. 4.

o Pſal. 68. 21.

p Eccleſ. 9.

q Exod. 18. 21.

offenders; Goe on yee noble Worthies, with the Spirit of fortitude, well tempered zeale, and godly conſtancy, to brandiſh the ſword of Juſtice, and to run through (as I may ſay) the very heart of farre-ſpreading Popery, Atheiſme, and all manner of Superſtition; to ſtrike at the very roote of all thoſe abominations, which you are daily petitioned to redreſſe: Not fearing the faces of men, though their faces be as the faces of Lyons, and their viſages never ſo terrible. What ſhould hinder you in this courſe of reformation? You have the prayers, helpe and approbation of all good men, the aſſured aſſiſtance of God himſelfe (the ſupreame Magiſtrate) who will reward your care, and crowne your diligence: the Law, Religion, and Conſcience, is on your ſide, You cannot want ſeconds, while theſe take your part. Proceed then (as you have begun) you bleſſed Inſtruments of this happie Reformation; not onely ſeverely to cenſure, but utterly to ſuppreſſe, the raging, ranging, and roaring ſinnes, both in Clergie and Laitie. Let ſuch be placed in Authoritie over either, as may not onely by the dutie of their calling, ſeeke earneſtly the reformation of thoſe things that are amiſſe, but alſo may by their well ordered holy lives, be Lanternes and ſpectacles of vertue and godlines, patternes and preſidents of well-doing, grace and goodneſſe to all others. That the people by them, as by a glaſſe (even as the youth of *Greece* did by *Epaminondas*) may learne to trim and adorne themſelves with all vertuous ornaments; This, this, will be the moſt hopefulleſt courſe, to rectifie things that are depraved, to unite things that are divided, to ſet in order and reforme things which had need to be amended.

Beſides, greater love you cannot ſhew to the Church of Chriſt, more loyaltie to your Prince, more ſafetie to the State and Kingdome, that it may continue in peace; a greater encreaſe of joy and comfort unto your owne lives and livings, your wives and children, your pleaſures and contentments, than in taking the Romiſh Foxes, and abandoning thoſe Lyons-Whelpes, which hitherto have been nurſed in this Kingdome for our owne deſtruction, proceeding (according to your juſt Lawes and wholeſome Statutes) to confiſcation of goods, to impriſonment, baniſhment, or death it ſelfe, according to the quantie of their offences; for where lenitie will not recover, nor ſmaller puniſhments worke any correction with them, to move, or remove them from their hereſies and other corruptions, no further clemency is there

to

to be shewed, since (as *Lypsius* hath well observed) [r] It is good clemencie not to shew any clemencie unto those that are desperately evill. And thus principally unto whom this duty belongeth, *viz.* unto those that are put in authoritie for that purpose.

[r] *Ipsa clementia est, in desperate malos, non esse clementem. Lyps. lib. de una reli.*

2. More generally it belongs unto all; every member of the Common-weal ought to endeavour it, and that two manner of wayes, *viz.*

1. Privatively.
2. Positively.

1. Privatively, by avoiding all such things as may hinder it, I will (omitting many others) onely name these three.

1. Diversitie of Religions, there is no greater impediment to a blessed Reformation, then a gallamaphry of religion, when everie man shall be suffered to worship God his own way. *Symmachus* indeed the Oratour, laboured by way of argument to procure a generall toleration of Religion, and thought of no such inconvenience in it: [s] Because God (said he) is immense and infinite, and his nature cannot perfectly be known; it is convenient he should be as diversly worshipped as every man shall conceive or understand. But he was deceived, and so was *Themistius*, that laboured to perswade *Valens* the Emperour, that God was well pleased with variety of Sects, [t] because by this tolleration of divers Religions, he is worshipped after divers manners: And so the Papist that sometime would have perswaded our late Soveraigne *James* (of happy memory) the great King of Britaine, that it was not onely lawfull and expedient, but also honourable for him to permit the publike profession and practise of the *Romish* Religion within this Kingdom, (as *Parsons*, *Allen*, *Bishop*, and others of that hereticall crew, have endeavoured to maintain.) But who may not see their ayme in this, which is not so much to get harbour for their own, as to shuffle out ours, and to bring all to theirs; or at least wise to set us together by the eares, that so they may the better work their advantage: Which was the plot of *Julian* the Apostata as St. [u] *Augustine* reports of him) having a desire to set all Christendome in combustion, cast a fire-ball of contention amongst them, by proclaiming libertie to all heretiques and schismatiques, to set abroach their damnable doctrine; hoping thereby utterly to extinguish the name of Christians. True it is, we are too too faultie in this kind, and whether I may say through the subtiltie of our seducing adversaries, or through the too much connivencie of

[s] *Quia Deus immensum quiddam est & infinitum cujus natura profectò cognosci non potest, æquum ergo est ut diversa ratione colatur, pro ut quisq; aliquid de Deo percipit aut intelligat. Epist. Symm. t Dum ita pluribus modis colitur, &c. Socrat. Eccles. lib. 4. ca. 27.*

[u] *Augu. Epist. 166.*

thoſe which hitherto have ſate in the ſeats of Juſtice, ſuffering the wholſome Laws and Statutes (ordained for the ſuppreſſing of all hereſie and ſuperſtition) to ruſt (as the [w] Orator ſpeaketh) like ſwords in the ſcabards, and never draw them forth againſt the ſworn enemies of our Church and State. I ſay whether by means of either of theſe, or (as its moſt likely) by both of them, ſo it is, that if you would ſeek the religion of all Heretiques, here you may find them in this Kingdom; inſomuch that *England* (as ſometimes a Member of the Houſe of Commons in a Speech of his hath of late declared) is like to turn it ſelf into a great *Amſterdam*: there is amongſt us a confuſion of religions, as there was in *Babel* of languages. Ah and alas, that this Land which heretofore hath been a Sanctuarie for true Religion, a refuge and ſhade in the heat of the day, for perſecuted profeſſors, who have been chaſed like Bees from their own hives, ſhould now become a common receptacle for Atheiſts, Anabaptiſts, Adamites, Famaliſts, Neuters, Hypocrites, luke-warme profeſſors, and Popiſh wanderers: can he be ſafe in the tolleration of all theſe religions? will the Lord hold any Prince or State guiltleſſe, which permit a pollution of his name? as the worſhip of a falſe god, or the falſe worſhip of the true God, is a pollution of his Name, (as himſelf hath [y] declared.)

He is a jealous God, and will not endure any riva's; [z] *Valentinian* the Emperour when his Souldiers had choſen him, conſulted to have joyned another with him; No (ſaith he) it was in your power to give me the Empire, while I had it not; but now when I have it, it is not in your power to give me a partner. God will have the whole, and cannot endure that our hearts ſhould be divided between him and another: if we do, he *will cut us off from the land of the living*, (as he threatneth, *Zeph.* 1.5.)

Is not our Religion the foundation that even beareth up the whole frame and fabrick of State? and can it be poſſible for a building to ſtand upon three or foure foundations? Religion, it is the ſoul which animateth the great body of the Common-wealth; and will not that body prove a monſter, that ſhall be informed with divers ſouls? The Church and common-wealth have but one center; every new motion therefore in the one, muſt needs make a commotion in the other: for as one [a] heaven held not *Michael and the Dragon in peace*, nor one houſe the [b] *Arke and Dagon*, nor one [c] wombe *Jacob and Eſau*, nor one [d] Temple, *Prayer and*

[w] *Habemus ſenatus conſultũ velut gladium in vagina reconditum.* *Cic. orat* 1. *in Catil.*

[y] Ezek. 20.39.

[z] *Theod. l.6. ca.* 4.

[a] Revel. 12.7.
[b] 1 Sam. 5.2,3.
[c] Gen. 25.22.
[d] Ioh. 2.16.

and Marchandizing, nor one [e] lampe *the clean and leprous*, nor one [f] bath, *John* and *Corinthus* no more can this Kingdom an hotch-potch of religions; when one Congregation shall be Jews, another Samaritanes, one Papists, another Protestants; some calling upon God, some upon Angels and Saints, creeping to Crosses, bowing to Images, and so burning in emulation for their severall services, as fire and water shall sooner agree, then these accord in their judgements and affections about a reformation.

e Numb 5 2.

f *Euseb. Eccle. li. 2. c. 22.*

It was therefore good advice and sage counsell, which *Mecenas* gave to *Augustus*, to punish severally all innovations in matter of Religion: [g] *Non solum Deorum causa, &c.* not onely out of a regard of piety, but also for reason of State: And [h] *Theodosius* is commended for putting all Heretiques to silence. Assuredly the body and state is then strongest when the multitude of beleevers (like those in the *Acts*) *shall be of* [i] *one heart, and of one soul.*

g *Non solum Deorum causa sed quia novæ quædam numina hi tales inducentes multos impellunt ad rerum mutationem.*

h *Quod silentium hæreticis indixerit. Niceph. l. 12. c. 15.*

i *Act. 4. 32.*

Beware then of sundring and distracting your selves into many religions, turn neither to the one hand nor to the other, but keep you close to the true Religion. I but in these troublesome times, you desire to know which is the true. I must confesse indeed, that we may truly and justly complain with *Calvin*, [k] This our age hath brought forth strange monsters of heresies; and some (none of the worst nor meanest neither) out of their just and great hatred to Superstition, have overshot themselves, and run into extreames. Now it is no slight stratagem of Satan (as a [l] learned man, yet living hath demonstrated) to bring us from one extream to another, and so by over-reaching against heresie and superstition, to wrong the true Religion; as St. *Augustine* in his zeal against the Pelagians, who sleighted Baptisme, went too far in urging the necessitie thereof, pronouncing all children that died unbaptized to be damned: and how many are there amongst us (saith mine Author) who out of hatred of the Antichristian tyrannie, condemne all Ecclesiasticall Hierarchy? out of detestation of superstitious rites, dislike even decent ceremonies? in opposition to garish and idolatrous trimming of Temples, are brought to disallow all cost in adorning and beautifying Christian Churches. This is not the truth: *In medio consistit veritas*; errours in doctrine may be in both extreames, and truth in the middle. As men therefore when they passe over a narrow bridge, if they be be not exceeding carefull, when the body swayeth, or the foot slippeth one way, by hastily leaning too far the other, they may irrecoverably

k *Hoc nostrum seculum horrenda quædam scelerum portenta protulit. Calvin. in 1 Ioh. 4. 1.*

l *Dr. Featly Serm. in 2 Cor. 2. 11.*

irrecoverably fall; therefore the [m] middle way is the safest. Even so in this case. *Tertullian* (to find out the true Religion) would have us fix our eyes upon that [n] which the Church hath received from the Apostles, the Apostles from Christ, and Christ from God. This was that which our Church of *England* resolved upon in her first reformation, in the dayes of *Edward* the sixth, when for the avoiding of diversities of opinions, and for the stablishing of consent touching true Religion, those 39. Articles of our Church were agreed upon. To these (though happily by some in these dayes contested against) let us still subscribe, if we desire a reformation of those corruptions that are now crept into our Religion. And this is the first thing we must avoid, diversitie of Religions.

2. Division of hearts, a true effect of diversitie of Religions, and not onely a great impediment to Reformation, but an open gap to confusion; the enemie having thereby a greater advantage to work his purpose. For it hath ever been the wilinesse of Satan, to make first a division in the Church, and then singly to set upon her, that he may the easier make his conquest upon a part, then the whole; as the fact of the *Horatii* dealt with the two *Curatii* in the [p] *Romane* storie; the manner whereof by [q] *Livie* is thus at large described. It being agreed by both Armies of the *Romanes* and the *Albanes*, for the sparing of much blood-shed, to put the triall of all to the issue of a battell, between six brethren, three on the one side the sons of *Curatius*, and three on the other side the sons of *Horatius*; while the *Curatii* were united, though they were all three sorely wounded, they killed two of the *Horatii*; the third remaining though not hurt at all, yet finding himself not able to make his partie good against all three, begins to take his heels, and when he saw them follow him slowly, one after the other as they were able, by reason of their heavie armour and sore wounds he fals upon them one after another, and slayes them all three. Even so, the devill assaults not this body while it is healthy and strong, as long as the parts are nearly compacted and conderisated by charitie; but like a wily enemie, takes advantage by some dangerous breach, and enters through the disbanded troopes of our armies.

Divisions have evermore been an enemie unto any good work, especially to this of Reformation; how should our adversaries be ever perswaded to accord with us, when we cannot agree amongst

[m] *Medio tutissimus ibis.*

[n] *Quod Ecclesia ab Apostolis, Apostoli à Christo, Christus à Deo didicit. Tertul. de præscript. ca. 21. & 37.*

[p] *Addito ad virtutem dolo ut distraheret hostē simulat fugam, singulosque (prout sequi poterūt) adortus excuperat. Flor. li. 1. ca. 3.*

[q] *Livi. Decad. 1. lib. 1.*

amongſt our ſelves? will not they boaſt the goodneſſe of their errours, whileſt we differ in our truth? and be detern'd from our communion, when they ſhall ſee and behold our diſſention? One of the maine arguments whereby [r] *Hamor* and *Shechem* went about to perſwade their people to entertain *Jacob* and his familie, and their Religion, was, becauſe *they were peaceable*: the very Heathen will condemne what we profeſſe, as untrue and unwarrantable; [s] when every ſect challenging to it ſelf the title and right of true Chriſtianitie, ſhall yet nevertheleſſe one curſe and condemne another.

It is a militarie principle, Tempt not an enemie by giving him the advantage; what is this but to hearten their malignant oppoſition to aſſault us, when they ſpie a breach amongſt us? [t] The *Athenians* complained, that they had ſtrengthened King *Philip* againſt themſelves, by their own contentions: and ſo may we, our own ſeditions have been our enemies gains, broken down the walls of *Sion*, and betrayed the peace of our *Jeruſalem*: and how indeed can it be otherwiſe, when as the diſſolving the union of parts, is the overthrowing the unitie of the whole. Tis ſo in other bodies, [u] every part of the world ſubſiſting by a peaceable temper, and diſſolving by the contrary: ſo true is that maxime in Philoſophie, in all States and Societies, *Omne diviſibile eſt corruptibile.* In the body of a man, ſo long as the humours are at a fair agreement, choller proportionably allaid with fleagme, and the ſprightfull blood ballaſt with melancholly, the whole is preſerved by the harmony of its parts; the perfect [w] joyning of each together, cauſeth one health to bleſſe it, and one beautie to grace the whole compoſure of it; but when theſe are ſtriving one with another, when the blood and the choller are one againſt another, then there is an evidence and open ſigne and overture of deſtruction; there being as it were all the banners of nature diſplayed, to deſtroy it ſelf. Even ſo in the Church of God, when one member ſhall ſtrive and fight againſt another, learned men ſet themſelves againſt learned men; one Proteſtant Preacher ſet to diſpute that which another teacheth, and to pull down that which another buildeth: to wrangle and jangle not ſo much (it may be) about fundamentals, as trifles, meere unneceſſarie ſuperſtitions, a conſent (perhaps) of opinions in contrarie termes, (as [x] *Scotus* cenſures the difference betwixt the Eaſterne and Weſterne Churches) for a little meat and for dayes, (as the Church of [y] *Rome* was

[r] Gen. 34. 21.

[s] Quia omnis ſecta Chriſtianiſmi titulos ſibi vendicat, tamen aliis aliam execratur & condemnat, Clement. Alex. Stromat. l. 7.

[t] Anximus Philippum non ipſi Athenienſes.

[u] Νόμοι τῶν πραγμάτων τινές εἰσι, καὶ τῶν ἐν αὐτοῖς κοσμικῶν. Nazi. orat. 18. p. 298.

[w] Connexio totius corporis unam ſanitatem unam pulchritudinem facit. Leo Epiſt. 84. c. 11.

[x] 1 Sent. d. 11. q. 1.

[y] Rom. 14 5. 15.

grievously distracted, great stirs were raised (as afterwards by *Victor* Bishop thereof) about the use of leavened and unleavened bread, as [z] *Eusebius* testifieth) the like contentions about things indifferent, do trouble the [a] *English* and *Scottish* Churches to this day; about sitting and kneeling, about black and white, (as sometimes the Constantinopolitanes did in the dayes of *Justinian* about blew and greene, till (as one saith) they were all neither blew nor greene, the slain swimming in blood, and the Emperour himself endangered. So the factions of the *Blanchi* and *Neri* about the two colours of black and white, cost the Dukedome of *Florence* deare, even the beauty and peace of the Countrey.)

z *Eusеb li. 5. cap. 14.*

a *Anglicas quoque & Scoticas Ecclesias similes certamen de rebus adiaphoris in hanc usque diem exercet. Paraus in Rom. cap. 14.*

This of all others is most dangerous, and a fore-runner of a great and fearfull calamity that must befall the whole house. Thus it was in *Greece*, but when? even a little before it came to ruine. It is our Saviours axiome, [b] *A Kingdom divided against it self cannot stand:* the building is much endangered to ruine when the stones square and jarre one with another. Needs must the daughter of Israel be disquieted, and her peace disturbed, when such opposites, like *Rebeckahs twins* [c] struggle in her wombe. If the distraction of voices hindred the building of Babel, will not division of hearts hinder the building of Jerusalem? Miserable experience hath made it manifest, to the great detriment of sundrie Nations, that disunion follows, where distraction went before. The division amongst the Troians, made way for the Grecians; the Grecians being divided, *Philip* was brought in: The division of the Assyrian Monarchie, brought in the Persians; of the Persian, brought in the Macedonian; of the Macedonian brought in the Romane; of the Romane brought in the Turke; which unclean bird should never have roosted in those sanctified Dominions, *Mahomet* should never have been worshipped, where once the Arke stood; had *Israel* been true to *Judah*, but the renting of the ten Tribes from the two, hath made both the two and the ten miserable.

b Mark 3. 24.

c Gen. 25. 22.

Divisions in the Church do usually lead to a disturbance in the State, and so both fighting one against another, untill at length an utter extirpation devour and swallow all. Oh the unhappines of civill dissentions! The [d] *French* our neighbours, can speak it by experience, in whose late civill wars there were no lesse in ten yeers space, then ten hundred thousand men consumed, twentie thousand Churches overthrown. Our own home-bred garboiles

d *Gallorum decies centum millia cecidерunt Ecclesiarum 20. millia fundamentis excisa. Collignius.*

are

are yet freſh upon record, in thoſe diſtracted times of *Henry* the ſixth, betwixt the Houſes of *Lancaſter* and *Yorke*, in which unhappie quarrell before they were united, there were cruelly butchered an hundred thouſand men (as [e] one ſaith) ten thouſand families (as [f] another) were rooted out, and fourſcore Princes of the blood Royall, put to death; inſomuch, that no man can but marvell (ſaith [g] one) at that barbarous immanitie and ferall madneſſe, committed betwixt men of the ſame Nation, language, and Religion.

In a word, they that have been leaſt endamaged, have but little cauſe to joy in it: the Lord bleſſe this Nation from it, rather let it befall the enemies of God and his Church, that *they may be* [h] *fed with their own fleſh, and made drunken with their own blood, as with new wine.*

As for us, let there be no [i] diviſions amongſt us; but let us be perfectly joyned together *in the ſame mind and in the ſame judgement.* [k] *Behold, how good and how pleaſant a thing it is for brethren to dwell together in unitie!* when *inter multa corpora non multa corda* (as [l] *Auguſtine* ſpeaketh) amongſt divers men, there are not divers minds: It is precious as the *oyntment of Aaron*, and profitable *as the dew of Hermon*; the Lord make this dewe abundantly to fall about the Tents of the Church of *England*.

This ſweet agreement amongſt our ſelves, is (as [m] *Calvin* ſaith) the main head of our Religion; upon this [n] rock the health and ſafetie of the Church is founded and ſetled; if therefore we deſire to further the reformation of it, from ſuch corruptions and abuſes as are in it, let us beware of theſe diviſions: which is the ſecond thing we muſt endeavour to avoid.

3. Diſſenſion about teachers, which ordinarily effecteth a diviſion of hearts, and ſo makes a moſt dangerous rent and breach in the Church of Chriſt; Some are ſo wiſe, that they care for no Preachers at all, no mans gift likes them, nor yet any mans labour prevails with them: like the [o] Jews, though *John* came in one ſort, and Chriſt in another; yet neither *John* nor Chriſt could pleaſe them.

Others are ſo wilfull that ſuch an one ſhall teach them, and no body elſe, none comparable unto him: and they that do not hear him, are not worthy (in their judgements) to be accounted Profeſſors.

The refractorie will hear none but refuſers of conformitie, condemning all others that ſhall ſubſcribe and interpoſe themſelves for the Churches peace, as time-ſervers, enemies to all goodneſſe, men

[e] *Pont. Heute.*
[f] *Comineus.*
[g] *Sic Comineus, ut nullus non execretur & admiretur crudelitatem & barbaram inſaniam quæ inter homines eodem ſub cælo natos, ejuſdem linguæ ſanguinis religionis exercebatur.*
[h] Iſa. 49. 26.
[i] 1 Cor. 1. 10.
[k] Pſal. 133. 1.
[l] *Aug. in Pſal.* 133.
[m] *Hoc præcipium eſt religionis noſtræ caput. Calvin in* 1. *Cor.* 1. 10.
[n] *Hoc etiam conſenſu ſtat & ſubmixa eſt ſalus Eccleſiæ. Calv. ib.*
[o] Matth. 11. 18. 19.

of prophane minds, haters of Religion, deſpiſers of the Word, and ſuch as would be as forward for the Maſſe, as the Communion, if the State ſhould alter; on the contrary, the conformiſt will not hear them as do not ſuit with him in every point, flouting and deriding them under the name of Puritans, Brethren, Preciſians, and ſuch like. The licentious and corrupt liver, he likes none but ſuch as will [p] *run into the ſame exceſſe of riot with him*, drink, and ſweare, and drab, as he doth; preach to his Pariſhioners in the *Lycaonian* language ὦ, ὦ. *Omnia bene*, every thing is as it ſhould be, when God knows all is ſtarke naught; unleſſe he will [q] *ſewe pillows* (where indeed he ſhould rather quilt thorns) and proclaim [r] peace, peace, in ſtead of war, and [ſ] ſay to the wicked, thou art righteous; he is no Parſon for him: let him [t] *prophecie of wine and of ſtrong drink*, and he ſhall be a Prophet for theſe men. Others again eſteem of none, but ſuch as are excellently endowed with more then ordinary gifts both of nature and grace; to him they will flock, and him they will admire: but if a man of leſſe eminencie and meaner parts, be in place, (though approved of by the Church, and one who is conſcionable in his way, diligent and painfull in the employment of that talent which is committed unto him, for his Maſters advantage, of an holy life and converſation) yet, they will not vouchſafe to hear him: he is either of a ſlowe voice, or elſe of a bad memorie, he looks too much on his book, his method pleaſeth them not, nor yet ſometimes his doctrine; ſome ſay he preaches too much mercy, others too much judgement (as if he knew not [s] *rightly how to divide the word of truth*) and ſo one way or other he is not for their tooth.

p 2 Pet. 4.4.

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r Ier. 8.11. Ezek. 13.10.
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x *Satius eſt mihi quovis exitio interire &c. Plaut. in Ciſtel. Act. 4. Scen. 3.*

then derided or contemned) this exasperates mens thoughts, makes them impatient one of another, drives every side upon a peculiar bottome, and so procures an inseparable division amongst them.

The Church of *Corinth*, though otherwise a renowned Church, [y] *sanctified in Christ Jesus*; [z] *confirmed in Christ*, [a] *called unto the fellowship of the Sonne of God*; yet are blamed by the Apostle for these [b] contentions amongst them.

y 1 Cor. 1. 2.
z Vers. 6.
a Vers. 9.
b Vers. 11. 12.

They had three famous Preachers, men of extraordinary worth and great eminency in the Church.

There was S^t *Paul*, who for his learning, zeale, sanctification, miraculous conversion, fiery devotion, though he were *Novissimus Apostolorum in ordine*, yet he was *Primus in merito*, being rapt up into the heavens, where he learned Divinitie amongst the Angells in the Schoole of Paradise, under the tuition of God himselfe.

There was *Apollo*, who was borne at [c] *Alexandria*, powerfull in the Scriptures, fervent in Spirit, received amongst the Disciples, after some instructions from *Aquila* and *Priscilla*, teaching Christ eloquently, and powerfully, and refuteth his enemies boldly.

c Acts 18. 24.

There was *Cephas*, who (as [d] *Jerome* stiles him) was *Princeps Apostolum*, or (as *Chrysostome* calls him) [e] πρωτοστάτης, the Primate and chiefe of the Apostles, either for the priviledge of his age, or the libertie of his speech, or honours conferd upon him by our Saviour, as choosing him for his individuall companion in raising the dead, in his transfiguration on the Mount, in his last Vigils in the garden; his speech alwayes directed to him, as a person representing the rest, his favourite and darling, &c.

d *Jerom. Catalog. Script.*
e *Supremus præcipuum, sive supremum locum obtinens. Excellentissimus, sive Eminentissimus, apud Herodia. lib. 7.*

All of them (no doubt) men of grace and excellent gifts, though not all of one sort; and through this diversitie, the Church of *Corinth* falls into as great distemper; Some will be for *Paul*, professing themselves to be onely his followers; others for *Apollo*, magnifying his powerfull Eloquence, and slighting *Pauls* plainnesse; others for none of them both, but onely for *Cephas*; they will goe heare him, he goes beyond the other two. Now these dissentions amongst them about their Pastours, did not onely hinder the Apostles proceedings, who was to impart unto them some great mysteries; but also hatcht contentions in their secular affaires; as may easily be seene by his gradation, *cap.* 3. 3. there being amongst them [f] *envying, and strife, and divisions.*

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The same effects hath this dissention wrought in other Churches;

of prophane minds, haters of Religion, deſpiſers of the Word, and ſuch as would be as forward for the Maſſe, as the Communion, if the State ſhould alter; on the contrary, the conformiſt will not hear them as do not ſuit with him in every point, flouting and deriding them under the name of Puritans, Brethren, Preciſians, and ſuch like. The licentious and corrupt liver, he likes none but ſuch as *Will* [p] *run into the ſame exceſſe of riot with him*, drink, and ſweare, and drab, as he doth; preach to his Pariſhioners in the *Lycaonian* language ὦ, ὦ, *Omnia bene*, every thing is as it ſhould be, when God knows all is ſtarke naught; unleſſe he will [q] *ſewe pillows* (where indeed he ſhould rather quilt thorns) and proclaim [r] peace, peace, in ſtead of war, and [ſ] ſay to the wicked, thou art righteous; he is no Parſon for him: let him [t] *prophecie of wine and of ſtrong drink*, and he ſhall be a Prophet for theſe men. Others again eſteem of none, but ſuch as are excellently endowed with more then ordinary gifts both of nature and grace; to him they will flock, and him they will admire: but if a man of leſſe eminencie and meaner parts, be in place, (though approved of by the Church, and one who is conſcionable in his way, diligent and painfull in the employment of that talent which is committed unto him, for his Maſters advantage, of an holy life and converſation) yet, they will not vouchſafe to hear him: he is either of a ſlowe voice, or elſe of a bad memorie, he looks too much on his book, his method pleaſeth them not, nor yet ſometimes his doctrine; ſome ſay he preaches too much mercy, others too much judgement (as if he knew not [u] *rightly how to divide the word of truth*) and ſo one way or other he is not for their tooth.

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The ſame effects hath this diſſention wrought in other Churches;

What it may doe in ours, may eaſily be perceived, if in ſome reaſonable time it be not amended.

All you then that deſire an happy proceeding in the reformation, avoyd this diſſention. You that are Non-conformiſts, deſpiſe not them who have willingly ſubſcribed, (I doe not ſay, like thoſe ſubtill [g] *Arrian* Biſhops, χεῖρι ν' ὀφθαλμοῖς, onely with their hands, but not with their hearts; but ſuch as have freely and chearfully conformed) It is no impoſſibilitie for ſuch men to be good and honeſt, and religious and zealous men too, yea and to lay downe their lives for the teſtimony of Gods truth, and for the maintenance of the Goſpell, if they ſhould be thereunto called; as many ſuch in this Kingdome did, both Biſhops and conformable Miniſters in the dayes of Queene *Mary*.

[g] *Geloſ. Cyzic. part. 2. ca. 27.*

And you that are Conformiſts, neglect not to heare them, who refuſe ſubſcription; there be of that part alſo, good and honeſt men, of unreproveable converſation, who have upright and ſincere hearts to God-ward, who are unfeinedly zealous of his truth, in the maintenance of pure Religion, there may be [h] errour in judgement in both; both ſubject to infirmitie, and therefore let neither be deſpiſed more then either. Keepe you cloſe to your owne Paſtours (eſpecially at ſuch times when they give their attendance within the doores of the Lords Sanctuary, [i] watching for your ſoules) though their gifts be farre inferiour, and come much ſhort of the gifts of many others; yet they *are they that muſt give an account of you unto God*. Beſides, all the Lords ſervants in the Miniſtery, are not alike endowed; ſome have [k] *five talents, ſome but two*, ſome but one; ſome have a more excellent gift of conference, ſome of prayer, ſome of exhortation, ſome in opening of a Text, ſome in application, &c. and yet all are Gods faithfull ſervants, and have their gifts given them *to* [l] *profit withall*, and from any of their gifts, [m] all may learne and get profit, if the fault be not their owne. He that hath the meaneſt, (being truly ſanctified,) may yet conferre *aliquid in publicam*, caſt his gift ſuch as it is into the common treaſury of the Church; which may ſome way or other be profitable unto Gods people, and helpe on-ward the edification of thoſe committed to his charge (as I have [n] elſewhere declared.)

[h] *Sanctiſtante charitate poſſunt errare etiam contra Catholicam veritatem. Occham. Dial. part. 1. lib. 3. cap. 4.*

[i] Heb. 13. 17.

[k] Math. 25. 15.

[l] 1 Cor. 12. 7.

[m] 1 Cor. 14. 31.

[n] In a Sermon preached at a Viſitation, holden at St. *Otthaels* Church in *Lewes* April the ninth 1638.

Phyſitians ſay, that the Conſtitutions of all mens bodies, are of a mixture of hot, dry, cold, and moiſt, and yet the wiſdome of God hath ſo diverſly tempered theſe, that ſcarce in the world are two men to be found, in every point of the like temper; The face of man

is

is not above a ſpan over, yet let ten thouſand men be together, and their countenances ſhall all differ: So in the Church, let diverſe men Preach of the ſame Text, and all ſoundly and to the point; yet ſcarce two of an hundred to be found, that have in all things the like gift, either of matter or utterance (therefore it was to the amazement and admiration of *Ptolomie*, that the Seventie Interpreters, being placed in ſundry roomes, never conferring and ſeeing one another, did yet upon the ſame Text, write the ſame thing, not onely for ſence of matter, but even for ſound of words (as *Auguſtine* reports) but this is the ſame πολυποικιλος σοφια, *That manifold wiſedome of God*, that liking not one, wee may like another, and the varietie of mens affections be ſatisfied with the varietie of his gifts. Accord then in this particular, doe not abuſe this great mercy, contemne none for the meanneſſe of his gifts (if truly ſanctified) but make a good uſe of all, that by ſome one or other of them, you may be throughly reformed, and ſo brought from all your ſinnes unto God. And this is the laſt impediment which muſt be avoyded, if we deſire the furtherance of the Reformation, *viz.* diſſention about Teachers.

And thus of the firſt way, how it ought to be endeavoured, *viz.* privatively.

2. Now poſitively, and that two manner of wayes.

1. By a generall Humiliation.

2. By a particular Reformation.

1. By a generall humiliation. When all of us from the higheſt unto the loweſt, ſhall like the [o] *Ninivites*, preſent our ſelves before God, in ſackcloth and aſhes, and ply him with our ſighs and teares, our faſtings and prayers, which are [p] the ſpirituall weapons, wee alone can truſt unto, and the proper armour of a Chriſtian Souldier, to fight againſt the fearfull combinations, of the Churches powerfull and vigilant enemies. The Lord requires this at our hands, when we deſire great things to be wrought for us. he muſt and will be ſought unto, in the uſe of this meanes: At all times we ought to [q] walke humbly with our God; in times of proſperitie, in times of greateſt joy; but eſpecially in ſuch times as theſe, now this grace is chiefly called for; when our crying ſinnes have awakened Gods juſtice, and broken the Viall of his anger over our heads, inſomuch, that the drops of bloud hang hoovering in the ayre, like clouds of vengeance, ready to breake downe upon us; when the darke and miſtie fogges of wickedneſſe, are gathered together

o Ionah 3. 5, 6.

p *Hæc ſunt arma cœleſtia quæ ſtare & perſeverare fortiter faciunt, hæc ſunt munimenta ſpiritualia & tela divina quæ protegunt nos.* *Cyprian Epiſt* 1.

q Micah. 6. 8.

gether from ſundry places, threatning ſome great tempeſt of thundring and lightning, inſomuch, that wee have juſt cauſe to feare a black and diſmall day, a bloudy day of invaſion and utter deſolation neere at hand. Now, (if ever) wee have need to humble our ſelves, that if poſſible, the ſtrong winde of our devotions, together with the ſwift gale of our ſighes and teares, may cleare the skie, and ſo diſpell thoſe cloudy vapours in ſuch ſort, as that they ſhall not fall upon us. This is the courſe propoſed unto us; the moſt effectuall meanes for the averting of judgement, and the obteining of mercy: This will flie to the Heavens, and peirce the clouds, and not be terrified with the height, nor yet frighted with the frownes of juſtice; therefore the Saints in their greateſt ſtreits and ſtrongeſt oppoſitions, have betaken themſelves unto this meanes. The [r] *Iſraelites* when they were diſtreſſed, for the murther of their men, which were ſlaine by the *Benjamites*, went up to the houſe of God, and there ſpent an whole day, *in weeping, faſting, and prayer.* [s] *Jehoſaphat* commanded a publick faſt to be kept, when the enemies of the *Jewes* invaded his Kingdome. So did [t] *Nehemiah*, of purpoſe to turne away the vengeance which might juſtly have befallen them, for marrying of ſtrange wives.

[r] Iudg. 20. 26.

[s] 2 Chro. 20. 3.

[t] Nehem. 9. 1.

This kinde of humiliation was exerciſed by [u] *Moſes*, [w] *Elias*, and our [x] Saviour Chriſt, at ſuch times as when great matters were to be attempted by them, It is that, which in theſe dangerous times of ours, both God, our King and Countrey, have called upon us to performe. The gliſtering ornaments of Courtly robes, have already been changed into mourning weeds; The great King of *England* (as ſometime the King of [y] *Ninive*) hath aroſe from his throne, and ſtript himſelfe of his coſtly rayment; the Princes, the Nobles, and Peeres, have already moyſtned this way with their teares, and put on with all their force of zealous prayers: You in the Citie, and wee in the Countrey, have *ſate in aſhes, and girded our ſelves with ſackcloath*; how farre wee have prevailed, the God of heaven onely knowes: My charitie gives me to thinke, that in the great and ſolemne dayes of your humiliation, *you humbled your ſelves* [z] *greatly before the God of your Fathers*; *and cryed* [a] *mightily unto him*; with holy eagerneſſe, yee devoure thoſe faſts, and are well content with the auſteritie of that pious penitence; It is the comfort of your ſoule to be perſwaded, you ſhall prevaile with God; the very thoughts of the continuance of his frownes upon you, were enough (with [b] *Cain*) to make you caſt your countenance downe to the

[u] Exod. 34. 28.
[w] 1 King 19. 8.
[x] Mat. 4. 2.

[y] Ionah 3. 6.

[z] 2 Chron. 33. 12.
[a] Ionah 3. 8.

[b] Gen. 4. 5, 6.

the ground. If ſucceſſe prove not anſwerable to your hopes, there is yet required a greater meaſure of humiliation; [c] *Let the Bridegroome goe forth of his Chamber, & the Bride out of her Cloſet*; Let every man humble himſelfe in his own familie, betwixt himſelfe and his own Spirit, himſelfe and his own houſhold, (no further I durſt not warrant you, as to aſſume that prerogative to your ſelves, by gathering (when you pleaſe) an open aſſembly, to ſanctifie a publick faſt, to call to ſackcloth & mourning, before the Magiſtrate have decreed it; this were to deny *Ceſar* his due, to preſcribe a ſervice contrary to the preſident of many [d] Scriptures, and to teach a point of diſcord and confuſion, which within a Chriſtian Common-wealth, muſt carefully be avoyded) onely with your ſelves, in your own private domeſticall charge, (if need require) weekly uſe the benefit of this meanes; [e] *Cry aloud unto God, evening and morning, and at noone*; [f] Wreſtle with him (as *Jacob* did) never let him goe, untill you have obtained the bleſſing; be your reſolution as the *Shunamites* was when ſhee ſpake to *Eliſha*, [g] *As the Lord liveth, I will not leave thee.* And if through the continuance of his anger, the time ſhall require it, you may in a godly and modeſt manner, as humble remembrancers, ſolicite Authority, for a more frequent diſpatch of this dutie, and in your private devotions deſire the Lord to move their hearts, to proclaime that which ſhall be truly pleaſing in his eyes, that a whole burnt offering might be made unto the Lord, from the higheſt to the loweſt, a ſolemne dedication of every perſon and ſtate, throughout the whole Kingdom; that ſo every one in generall may more frequently concur and agree, in ſeeking remedy againſt our eminent danger; oh! what a pleaſing ſacrifice will this be unto God, how may it prevaile with him, to cauſe him to alter his purpoſe & change his determination, concerning our deſtruction. *Jacobs* ſubmiſſion to [h] *Eſau*, altered the purpoſe of *Eſau*, and prevailed with him, it cauſed his very bowells to yearne, he was not the man that he was before; our ſubmiſſion hath ever annexed the melting and relenting, or (to uſe the Scripture phraſe) the [i] *ſounding of the bowells of the Lord*; How reſolved ſoever he was to deſtroy *Ninive* (as appeareth in the Meſſage of the Prophet, [l] *Yet fortie dayes and Ninive ſhall be deſtroyed.*) upon their generall humiliation it is ſaid, [m] *God repented of the evill, that he had ſaid, that he would doe unto them, and he did it not.* So afterwards to peeviſh *Jonah*, [n] *Should not I ſpare Ninive that great Citie, wherein are ſix ſcore thouſand perſons, not diſcerning between the right hand and the left.* It is never in vaine to humble our ſelves, and call upon the Lord; the promiſe is, [o] *He will heare and deliver.*

c Joel 2. 16.

d 1 Sam. 7. 6. 2 Chron. 20. 3. Ezra 8. 21. Heſt. 4. 16. 1 Kin. 24. 8. Ioel 2. 15.

e Pſal. 55. 17.

f Gen. 32. 24. 26.

g 2 Kin. 4. 30.

h Gen. 33. 3, 4. &c.

i Iſa. 63. 15.

k Ier. 31. 20.

l Ionah 3. 4.

m Verſ 10.

n Cap. 4. 11.

o Pſal. 91. 15.

Thoſe many good things, which by this meanes the Saints have obteined, may confirm us in the truth of it, (not to inſtance in *Moſes, Joſhua, Samuel, David*, and *Salomon*,) by this meane [p] *Hezekiah* did turne that evill thought of *Senacherib* away from his Land and people; by theſe very weapons S[t] [q] *Paul* oppugned his enemies; by this the good [r] *Conſtantius* was ſaid to ſtrengthen his familie, and [s] *Conſtantine* the Great, his Son, did hereby fortifie all his Empire. How frequent were the primitive Saints in this meanes, againſt the Propoſitions of Chriſt and his Goſpell; When *Arrius* the Heretique (having an injunction of the Emperour for it) would needs come to the Communion; [t] *Alexander* the good Biſhop, did betake himſelfe to abſtinence, and faſting, did pray Chriſt Jeſus to take the matter into his owne hand, which accordingly was graunted unto him, to the deſtruction of the Heretique both in body and ſoule. Long ſince this, in later ages that worthy member of Jeſus Chriſt, *Martin Luther* perceiving the doctrine of the Goſpell to be brought into a great ſtreite; ſtrong oppoſition being made againſt it, by the enemies thereof; he flies to his God, layes hold upon him by faith, and offereth violence to him by prayer; never leaveth wreſtling with him, untill he received cõfort from him; at length riſing up cheerfully from his devotion, comes out of his cloſet triumphantly to his fellow-labourers, ſaying, *Vicimus*, We have overcome. At which time, [u] *Sleidan* obſerveth, that there came out a Proclamation from *Charles* 5 that none ſhould be further moleſted for the profeſſion of the Goſpell. Every age affordeth many examples of Gods gracious aſſiſtance in the conſcionable uſe of this meanes, when great matters are to be effected. Motives ſufficient (in theſe times) to ſtirre us up to the performance of this dutie; which is the firſt I here poſitively commend unto your Chriſtian practice, *viz.* A generall humiliation.

2. By a particular Reformation, when every man and woman in their own private perſons, ſhall endeavour to amend what they finde amiſſe, and reform themſelves in their perſonall corruptions; ſo every one amending one, it will be a ſpeedie way to accompliſh the reformation of all. Now what theſe corruptions are, you your ſelves beſt know, your own conſciences being throughly acquainted with the ſundrie paſſages of your converſation: for my part, I could be content, *not to tell them in* [w] *Gath, nor yet declare them in the ſtreets of Askelon*; but the Lord willeth that we [x] *crie aloud and ſpare not, that we lift up our voice like a trumpet, and ſhew his people their tranſgreſſions, and the houſe of Jacob their ſins.*

He hath ſomewhat againſt every inhabitant of this great Iſland, even

p 2 King. 19. 15.
q 2 Cor. 6. 6.
r Euſeb. de vita Conſtant. lib. 1. c. 11.
s Lib. 4. c. 14.
t Socrat. hiſt. Eccleſ. l. c. 25.
u Joh. Sleidan. in Comment.
w 2 Sam. 1. 20. Micah 1. 10.
x Iſa. 58. 1.

even from [7] *Dan* to *Berſheba*, from the poing of *Catneſſe* to the cape of S. *Burien*, from the King that ſitteth in the throne, to the maid that grindeth at the Mill, from the Cedar to the ſhrub, from the Eagle to the Wren, from the higheſt to the loweſt, from the youngeſt to the oldeſt, from the richeſt to the pooreſt, we have all [z] corrupted our wayes; *Ægrotat humanum genus* (as [a] *Auſtin* ſpeaks) we are all ſick with ſin, and overgrown with heaps of vices, as was [b] *Archimedes* tombe with thorns, when *Cicero* came to viſit it.

I cannot rip up, neither am I acquainted with all the particulars of our national ſins; time and your patience would prevent me, if I ſhould but reckon up ſo many as deſerve our ſpeedieſt reformation; as our tranſcendent pride, unmercifull oppreſſion, cruell extortion, over-mercifull connivence to ſin, open prophaneneſſe, waſtefull prodigalitie, inſatiable avarice, ſymonaicall ſacriledge, unbridled luxurie, beaſtly drunkenneſſe, bloodie treacherie, ſlanderous detraction, cunning fraud, envious underminings, ambitious temporizings, and ſuch like, together with coldneſſe in zeal, contempt of Gods Word, profanation of his Sabbaths, neglect of his Sacraments, and what not? to name all were impoſſible. We need rather tears to bewail them, then a tongue to report them; for every one of them threatens our deſtruction, thwarts our hopes, hinders our proceedings, diſturbes our peace, heartens our enemies, diſplayes our weakneſſe, and will in the end (if not amended) make us a fearfull ſpectacle of Gods juſtice. Oh blame me not for diſcovering the wretched nakedneſſe of this ſinfull Nation; I know indeed complaints, howſoever they may be juſt, yet they are ſeldome pleaſing; but now, not more unpleaſing then neceſſarie; and therefore I could yet be more particular, Is it not before the Lord, whom I ſpeak? Is not Gods hand in thoſe judgements which hang over our heads? Is it for nothing that we are circuled round with ſo many eminent dangers? that the glory of this our Kingdom (which not long ago was ſo reſplendent, that it dazled the eyes of ſuch as were neer or about it;) hath been of late ſo darkly eclipſed? that God goes not forth with our Armies, but ſuffers our enemies to prevail? that our friends wonder, and our foes rejoyce at our ill ſucceſſe? hiſſing and clapping their hands to ſee our glory ſwallowed up? that our own ſwords are daily threatned to be drawn againſt us, and the unnatural brood of our own neſts, readie to bite out our bellies? All which are infallible tokens that God is highly diſpleaſed with us; is there not a cauſe then that we enquire? that I crie? Do I alone ſpeak of theſe things? have not the Turtles of this land in every corner therof, groaned out the ſad tunes

[7] Which were the utmoſt Townes bounding the Land of *Paleſtina* from North to South. *Dan*, viz. *Ab Aquilone & Berſheba verſus Meridiem. Petr. Martyr. in 1 Sam. 3. 20. & Piſcat. Schol. in loc.*

[z] Gen. 6. 12.

[a] *Serm. 6. de verb. Domini.*

[b] *Cicer. Tuſc. quæſt. lib. 5.*

of woe and miſerie? Is it not the uſuall ſubject of your publique Sermons in this Citie? hath not God ſo guided the hearts and tongues of his faithfull Miniſters, that almoſt all of them (even as one man) do conſtantly crie out (with that [c] *Jeſus* the ſon of *Anani* a little before the deſtruction of Jeruſalem) wo to *England* and the Inhabitants thereof, by reaſon of ſuch outragious wickednes, as doth every where abound amongſt them. Theſe ſad complaints occaſioned by our preſumptuous ſins, are maniſeſt ſymptomes of ſome greater evill that will certainly follow; as the cracking of the houſe is the fore-warning of his fall: theſe be but the flaſhing lightnings, the thunderbolt of deſtruction will come ſuddenly after, unleſſe by our repentance and reformation, we houſe our ſelves under the wings of Gods protection from the danger.

[c] *Joseph. li. 7. de bell. Iud. c. 12.*

Oh, let us then in time bethink our ſelves of ſome remedie, [d] diſpatch meſſengers to heaven and meet God by the way, make an attonement with him before the fulneſſe of his wrath break in upon us: yet there is ſpace and opportunity (and not more then) enough; the maniſeſt breaches threatning the deſtruction of this Kingdom, may yet be repaired, upon our amendment; as ſome reaſonable coſt will ſet to rights the beginning ruins of a decaying houſe, which when it is once dropt down with danger about our eares, will hardly be re-edified. Let every one in his ſeverall place and calling, put his hand to this work; ceaſe any more from complaints, and fall all to amendment.

[d] *Mittamus preces & lachrymas cordis ingates. Cyprian. li. 4. epiſt. 4.*

You that be Magiſtrates, who ſit in the ſtearn of this Common-wealth in the ſeat of Juſtice, ceaſe to beak your ſelves, like [e] *Jehoiakim* before the fire of eaſe and reſt; let not the Sword of Juſtice ruſt in the ſcabbard of connivence, when God, your King, your Countrey, cals to have it drawn againſt the enemies of our peace; do not ſtand like St. *Georges* picture, with your hands up, and never ſtrike; rather reaſon with your ſelves, as ſometimes the Orator did againſt *Cateline*; Did *Publius Scipio*, a private man, kill *Tiberius Gracchus*, but lightly weakning the ſtate of the Common-wealth; and ſhall we that are Conſul, let *Cateline* alone, deſirous to lay waſte all the world with ſlaughterings and firings. Let it be your care with *David*, [f] *Early to deſtroy the wicked of the land, and to cut off all wicked doers from the City of the Lord:* give a down-right blowe to thoſe offenſive evils, which cry for a mightie ſtroke, that they may no more ſtalke by you, much leſſe ſtare upon you uncontrolled. For this purpoſe walk the ſtreets, ſearch all diſordered houſes, and conſtrain the prophane to frequent the ſanctuaries; to hear the good word of the Lord. In your own perſons, follow the directions of the Prophet *Iſaiah*, [g] *Walk righteouſly, and ſpeak uprightly, deſpiſe*

[e] Ier. 36. 22.

[f] Pſal 101. 8.

[g] Iſa 33. 15.

despise the gain of oppressions, shake your hands from holding of bribes, lest your ears be stopped from hearing of blood, and your eyes shut from seeing of evill. Let not gold weigh heavier then *Naboths* wrongs in the schools of Justice; lest you sell your connivence (and withall your conscience) when and where you should give punishment.

You that are Ministers and messengers of God, [b] *Weep between the porch and the Altar:* [i] Cry aloud against your own sins and the sins of others; fear not any mans person, nor yet spare any mans profession, teacher nor hearer, Prince nor people, Ruler nor Subject, rich nor poore, your Commission stretcheth it self as far as Christ, redemption to all sorts in generall; Be not like those foure hundred prophets mentioned the 1 *King.* 22. 6. slaves and vassals to any mans affections, preaching no otherwise then the best man in your Parish would have you, deliver the *word of God plainly, powerfully, in* [k] *season and out of season*; let your life and doctrine agree together (as it was sometime said of *Origen*, [l] his life was answerable to his doctrine) beat down the body of sin in your selves as well as in others: suffer not your gifts to be wrapped up in an idle brain without practise, as [m] *Goliahs* sword was in a cloth without use; nor yet the fountain of your knowledge like [n] *Labans* Well, to be shut up with a great stone of securitie, making either the Court with [o] *Diotrephes*, or the Universitie with [p] *Cleanthes*, a sanctuary for your idlenesse; but rather passe your time with holy [q] *Ambrose*, in conference with God, and practise of holy duties, as in reading, or meditating, or praying, or conferring, or counselling, or comforting, or writing, or preaching.

You that are called to the study of the Laws, (for such also I perceive to tread on the pavement of this sacred place, and to sit within the compasse of these consecrated walls) your noble Science and profession is commendable, none but [r] Anabaptists will deny a Christian that liberty of seeking remedy from you, when injurious persons shall grow worse by forbearance, and ground their insolence upon others patience. Let not favour nor affection over-sway you in your places; but rather count him an enemie that will alledge friendship to pervert justice Go as far as you can in offices of love and service to your friends and betters, *Salvis pietate & justitia* but not a step further for a world: if you seek to [f] please men beyond this, you cannot be the servants of God. Do not hide the native face of your Clients cause by shufling plainnesse into difficulties; you should employ your best knowledge in untying the knots of the Law, and be as Antroposes to cut off the threed of controversies between man and man, and not feed those that

b Ioel 2. 17.
i Ier. 33. 20. Hosea 5. 8.
k 2 Tim. 4. 2.
l *Quale habuit verbum tale habuit vitam.*
m 1 Sam. 21. 9.
n Gen. 29. 10.
o 3 Ioh. 9.
p *Ille Athenas profectus, desiderio Philosophiæ captus est cujus ea fuit, &c. Ex Suida.*
q *Hieron. epist. ad Marcel.*
r *Anabaptistæ arguunt illicitum, &c. Vide Paræum in 1 Cor. c. 3. 7.*
f Galat. 1. 10.

come unto you for counsell, with golden hopes and sugred words, and large promises, while in the mean time like *Lachesis*, ye draw in length the threed of contention, using unnecessary delayes, and posting off the matter from Tearm to Tearm, from Court to Court, from yeer to yeer, dealing with your best causes, as unconscionable Chirurgions are wont to do with sore legs, hold them long in hand, not for the difficultie of the cure, but for present hope of future gain.

But rather harden your faces, and strengthen your resolutions with an holy obstinacie, against these and all other like temptations; so doing, you shall further the Reformation, bring glory unto God, good unto his Church, safetie unto your Prince and State, peace and quiet unto the Common-wealth wherein you live; and last of all, a crown of blessings upon your head for ever.

z Amos 8. 5. You that are Merchants and Tradesmen, do not like those in z *Amos*, grudge the Lord of his day, through the longing thoughts of your own Market, nor yet falsifie the ballances by deceit, nor *make the ephah small, nor the shekel great*. Let not desire of profit in over-prizing, nor yet pride of wit in over-reaching, be the main principles of your profession; do not prejudice your conscience, by putting off your a refuse wares, under a vain pretext of *caveat emptor*: sell not your oaths and protestations, and withall your souls, by venting off your bad commodities; do not through a dark window, nor yet by the help of an impudent tongue, deal unconscionable, when as you tell your customers, you ask but reasonable; take not advantage of any mans necessities; and so thrust your wares upon him, which have stood longer by you then the yeers of an Apprentiship; watch not opportunitie to abuse the simple plainnesse of your honest customers, whose apprehensions come far short of yours in the driving of a bargain. But in all your trading, so carry your selves, as in the parting with your commodities, you may still keep the peace of a good conscience.

a Vers. 6.

You that are Masters of families, and petty Kings and Priests in your own houses, look to your charges, with *David* b fix your *eyes upon the faithfull in the Land*, that such may dwell with you, and serve you; Be there within the compasse of your own regiment, a c lying *Jehazi*, or a d backbiting *Ziba*, an e unjust Steward, or a f wicked and unprofitable servant, an Atheist, a Papist, a swearer, a prophaner of the Sabbaths, a swaggerer, an uncleane person, or such like, endeavour by admonition and correction to reclaim them, and if they prove incorrigible, with g *Jacob* cleanse and purge your families of them, doe not suffer such to h dwell in your house; Let no corruption be within your compasse

b Psal. 101. 6.
c 2 King. 5. 25.
d 2 Sam. 16. 3.
e Luk. 16, 6, 7.
f Matth. 25. 26, 30.
g Gen. 35. 2.
h Psal. 101. 7.

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connived at, nor yet unpurged; beware of giving ill example unto such as are under your charge, through your loose conversation, but rather endeavour to the utmost of your power, (by family-duties) [d] to seeke their spirituall edification; [e] talke of the Lawes of GOD when you sit in your house, and with [f] *Abraham* command your children and servants to keep the way of the Lord; so shall you not onely love their bodies here on earth, but one day meet their soules in heave.

In a word, Let every one that loves his Nation, that favours Religion, that wisheth continuance of the Gospell, the prosperous proceeding of Parliament, peace & prosperitie unto the Kingdome; reforme himselfe in his conversation, and consecrate his own hands, to the pulling downe of the Kingdom of sin; Downe with it, down with it, even to the ground. And this is the second positive dutie which wee must endeavour to performe, if we desire to further the Reformation, *viz.* A particular amendment in every person.

But now I feare me, through too much prolixitie of speech, I have over-boldly entrencht upon your patience; the time is more than past, & it is most fitting we should draw to an end; The zeale of Gods glory, and the heartie desire of my Countreys welfare, hath hitherto enlarged my discourse (further then I had thought) against the transgressions of the time, the maine enemies of God and this Kingdome; Let mee crave your attendance but to one thing more, and so I shall dismisse you for this present; and that is this:

Suppose the question which once was made by the Prophet *David*, should now be propounded in this great Assembly, [g] *What man is he that desireth life, and loveth many dayes, that he may see good,* or that [h] *he may see good dayes* (as the Apostle expresseth it, following the *Septuagint*) (*i.e.*) good and quiet dayes; [i] dayes of prosperitie, pleasure, and comfort, &c. Such dayes wherein your consciences shall be no more enthralled to the ordinances of men; wherein your zeale shall be rectified by sound knowledge; wherein your Religion shall be reformed by statutes of the highest God; Such dayes, wherein peace being once more setled amongst us, we may [k] *every one without feare, sit under our own Vines and Figtrees;* Such dayes wherein our Merchants may chearfully trade abroad, & bring home [l] *Wines to glad our hearts, and Oyle to make our face to shine*; Such dayes wherein our Artificers may sit at home and sing in their shops; wherein our husbandmen chearfully following the plough, *may* [m] *sow their Corne in hope, and reape with joy*; Such dayes wherein *our* [n] *sons may be as plants growen up in their youth; and our daughters may be as corner stones, polished after the similitude of*

d *De salute eorum qui in domo tua sunt solicitus ac pervigil existas, quia pro omnibus tibi subjectis rationem Domino reddes. Aug. de salut. doctrina ca. 29.*

e Deut. 6. 7.

f Gen. 18. 19.

g Psal. 34. 12.

h 1 Pet. 3. 10.

i *Aynsworth Annotat. in Psal. 34.*

k 2 Sam. 7. 1.

l Psal. 104. 15.

m James 5. 7.

n Psal. 144. 12.

a

o Verſ. 13. 14. a Palace; Such dayes wherein our o *garners may be full*, affording all manner of ſtore; *wherein our ſheepe may bring forth thouſands, and ten thouſands in our ſtreets; wherein our Oxen may be ſtrong to labour; wherein there may be no breaking in, nor going out; no complaining in our ſtreets, &c.* I ſay, if the queſtion ſhould be demanded; Who would deſire to ſee theſe dayes? I doubt not, but wee ſhould ſuddenly heare a whiſpering noiſe proceed from the joyfull hearts of many here aſſembled. I would, ſayes one, I would, ſayes another; yea, a loud cry, with an unanimous conſent of all your voyces, even from the Magiſtrate in the Pew, to the Water-bearer in the Bell-fry; I, I, I, deſire to ſee it.

Be ſilent then a while; you have heard how this may be done; be not covetous, nor ſuperſtitious, nor licētious, nor yet run before thoſe appointed in the reformation; Labour to be ſetled in the true Religion; be not divided in your affections, diſſent not about your Teachers; humble your ſelves mightily before God, by faſting, by prayer; amend every one your evill wayes.

Then will the Lord be mercifull to this Land; he will quickly turne the ſower looks of an angry and ſin-revenging Judge, into the ſmiling countenance of a mild and gentle Father; he will take the rod which he hath prepared for us, and burne it in the fire; he will ſtay the ſtroke, which is now begun in *Ireland*, and reſtore to them and us, our helpes againe: All things ſhall proſper with us, and nothing ſhall ſtop the current of his bleſſings from us; he will confound our enemies, by diſappointing their hopes, and breaking their power in ſunder; he will waſh away all the dreggs of Popery and ſuperſtition, which now oppoſe & trouble the ſtate of the Church of Chriſt; he will ſubdue Antichriſt, with all his Adherents, and ſo overthrow his purpoſes, that his very memory ſhall be had in confuſion. Of his liberall goodneſſe, he will give us more of ſuch ayde and helpe, as ſhall be needfull to work the through reformation of our State in generall, and of every one of us in particular; He will goe on with that bleſſed worke begun in Parliament, and increaſe the good gifts of his holy Spirit, upon the happie Members of both Houſes; furniſh them with ſuch a meaſure of knowledge, zeale, diligence, & holy conſtancy, as that they ſhall cleare the paſſage of the glorious Goſpell of Jeſus Chriſt, from all diſturbance: build up the profeſſion of Gods pure Religion in ſinceritie, and ſtabliſh the civill regiment of this Common-wealth in peace & equity.

The which God of Heaven grant for his mercies ſake, Jeſus Chriſt the righteous for his merits ſake, the Holy Ghoſt the comforter, for his names ſake, to whom be all praiſe, power, and glory, now and for ever, *Amen.*

FINIS.

His Majesties
DECLARATION
To all His loving Subjects,

Occasioned by a false and scandalous Imputation laid upon His Majesty of an Intention of Raising or Leavying War against His Parliament, and of having raised Force to that end.

ALSO,

His Majesties Declaration and Profession, together with that of the Lords and others of His Councell there present, disavowing any Preparations or Intentions of Leavying War against His two Houses of Parliament.

LONDON:
Printed by Robert Barker, Printer to the Kings most Excellent Majestie: And by the Assignes of John Bill.
1642.



His Majeſties Declaration to all His loving Subjects, occaſioned by a falſe and ſcandalous Imputation laid upon His Majeſtie of an Intention of raiſing, or leavying War againſt His Parliament, and of having raiſed Force to that end.

Publiſhed at His Court at *York*, the 16. day of June. 1642.

THough we have theſe laſt ſeven Moneths met with ſo many ſeverall Encounters of ſtrange and unuſuall Declarations, under the Names of both Our Houſes of Parliament, that we ſhould not be amazed at any new Prodigie of that kinde; And though their laſt of the 26 of May gave us a fair warning, that the Contrivers of it, having ſpent all their Stock of bitter and reproachfull Language upon us, we were to expect they ſhould now break out into ſome bold and diſloyal Actions againſt us; And having by that Declaration (as far as in them lies) deveſted us of that preeminence and authoritie, which God, the Law, the Cuſtome and Conſent of this Nation had placed in us, and aſſumed it to themſelves, That they ſhould likewiſe with expedition put forth the fruits of that ſupreame power, for the violating and ſuppreſſing

that power they despised (an effect of which Resolution their wilde Declaration against Our Proclamation concerning the pretended Ordinance for the Militia, and the punishing of the Proclaimers appears to be) yet we must confesse, in their last attempt (we speak of the last we know, they may probably since, or at this present have out-done that too) they have out-done what we conceive was their present Intention; And whosoever hears of Propositions and Orders for bringing in of Money or Plate to maintain Horse, Horse-men and Arms for the preservation of the publike Peace, or for the defence of the King, and both Houses of Parliament (such is their Declaration, or what else they please to call it, of the 10 of June) will surely believe the Peace of this Kingdom to be extreamly shaken, and (at least) the King himself to be consulted with, and privie to these Propositions; But we hope, that when Our good Subjects shall finde that this goodly Pretence of The defence of the King, is but a specious Bait to seduce weak and inconsiderate Men into the highest Acts of Disobedience and Disloyaltie against Us, and of Violence and Destruction upon the Laws and Constitutions of the Kingdom, they will no longer be captivated by an implicite Reverence to the name of both Houses of Parliament, but will carefully examine and consider what number of Persons are present, and what Persons are prevalent in those Consultations, and how the Debates are probably managed, from whence such horrid and monstrous Conclusions do result, and will (at least)

weigh

weigh the Reputation, Wisdom, and Affection of those, who are notoriously known, out of the very horrour of their proceedings, to have withdrawn themselves, or by their skill and violence to be driven from them and their Counsells.

Whilest their Fears and Jealousies did arise, or were infused into the People from discourses of the Rebels in Ireland, of Shippers at Rotterdam, of Forces from Denmark, France or Spain (how impro-bable and ridiculous soever that bundle of Infor-mation appeared to all wise and knowing Men) it is no wonder, if the easinesse to deceive, and the willingnesse to be deceived did prevail over many of Our weak Subjects, to beleeve that the Dan-gers, which they did not see, might proceed from Causes, which they did not understand: But for them to declare to all the world, that we intend to make War against Our Parliament (whilest We sit still complaining to God Almighty of the in-jury offered to Us, and to the very being of Parlia-ments) and that We have already begun actually to leavie Forces both of Horse and Foot (whilest We have onely in a legall way provided a smaller Guard for the security of Our own Person, so neer a Rebellion at Hull, then they have had, with-out lawfull authority, above these eight Moneths, upon imaginary and impossible dangers) to impose upon Our Peoples sense, as well as their under-standing, by telling them, We are doing that which they see We are not doing, and intending that they all know (as much as Intentions can be known) We are not intending, is a boldnesse agreeable to

no power but the omnipotencie of those Votes, whose absolute supremacie hath almost brought confusion upon King and People, and against which no knowledge in matter of Fact, or consent and authority in matter of Law they will endure shall be opposed.

We have upon all occasions with all possible Expressions protested Our fast and unshaken Resolutions for Peace; And We do again (in the presence of Almighty God Our Maker and Redeemer) assure the world, That We have no more thought of making a War against Our Parliament, then against Our own Children; That We will maintain and observe the Acts assented to by Us this Parliament without Violation, of which, That for the frequent assembling of Parliaments is one; And that We have not, or shall not have any thought of using any Force, unlesse We shall be driven to it for the security of Our Person, and for the defence of the Religion, Laws, and Liberty of the Kingdom, and the just Rights and Priviledges of Parliament: And therefore We hope the Malignant Party, who have so much despised Our Person, and usurped Our Office, shall not by their specious fraudulent Insinuations prevail with Our good Subjects, to give credit to their wicked Assertions, and so to contribute their Power and Assistance for the ruine and destruction of Us and themselves.

For Our Guard about Our Person (which not so much their Example as their Provocation inforced Us to take) it is known it consists of the prime Gentry

Gentry (in Fortune and Reputation) of this County, and of One Regiment of Our Trained Bands, who have been so far from offering any Affronts, injuries, or disturbance to any of Our good Subjects, that their principall end is to prevent such; and so may be security, can be no grievance to Our People. That some ill affected Persons, or any Persons have been imployed in other Parts raise Troops under colour of Our Service, or have made large (or any) Offers of Reward and Preferment to such as will come in, is (for ought We know, and as We beleeve) an un-truth devised by the Contrivers of this false Rumour; We disavow it, and are confident there will be no need of such Art or Industry to induce Our loving Subjects, when they shall see Us oppressed, and their Liberties and Laws confounded, (and till then We shall not call on them) to come in to Us, and to assist Us.

For the Delinquents, (whom We are said with an high-and forcible hand to Protect) let them be named and their Delinquencie, and if We give not satisfaction to Justice, when We shall have received satisfaction concerning Sir John Hotham by his legall Triall, then let Us be blamed: But if the Deligne be (as it is well known to be) after We have been driven by Force from Our Citie of London, and kept by Force from Our Town of Hull, to protect all those who are Delinquents against Us, and to make all those Delinquents who attend on Us, or execute Our lawfull Commands; We have great reason to be

satisfied:

satisfied in the truth and justice of such Accusation, lest to be Our servant, and to be a Delinquent grow to be Termes so convertible, that in a short time We be left as naked in attendance, as they would have Us in power, and so compell Us to be waited on onely by such whom they shall appoint and allow, and in whose presence We should be more miserably alone, then in desolation it self.

And if the seditious Contrivers and Fomenters of this Scandall upon Us shall have (as they have had) the power to mis-lead the major part present of either or both Houses, to make such Orders, and send such Messages and Messengers, as they have lately done, for the Apprehension of the great Earls and Barons of England, as if they were Rogues or Felons; And whereby persons of Honour and Quality are made Delinquents, meerly for attending upon Us, and upon Our Summons, whilest other men are forbid to come neer Us (though obliged by the Duty of their places and Oaths) upon Our lawfull Commands; It is no wonder if such Messengers are not very well entreated, and such Orders not Obeyed neither can there be a surer and a cunninger way found out to render the Authority of both Houses scorned and vilified, then to assume to themselves (meerly upon the Authority of the name of Parliament) a Power monstrous to all understandings, and to do Actions, and to make Orders Evidently and Demonstrably contrary to all known Law and Reason. (As to take up Arms against Us under colour of defending Us; To

cause

cause Money to be brought in to them, and to forbid Our own Money to be paid to Us, or to Our use, under colour that We will imploy it all; To beat Us, and serve Us for Our own good, and by Our own Power and Authority) which must in short time make the greatest Court, and the greatest Person cheap, and of no Estimation.

Who those sensible Men are of the publike Calamities, of the Violations of the Priviledges of Parliament, and the Common Liberty of the Subject, who have been baffled and injured by Malignant Men, and Cavaliers about Us; We cannot imagine; And if those Cavaliers are so much without the fear of God and Man, and so ready to commit all manner of Outrage and Violence as is pretended, Our Government ought to be the more esteemed, which hath kept them from doing so; insomuch as We believe no person hath cause to complain of any injurie, or of any dammage in the least degree, by any man about, or who hath offered his service to Us: All which being duly considered, if the Contrivers of these Propositions and Orders had been truely sensible of the Obligation which lyes upon them, in Honour, Conscience, & Wisdie, according to the high trust reposed in them by Us, and Our People, they would not have published such a sense and apprehension of imminent danger, when themselves in their consciences know, that the greatest (indeed only) danger which threatens this Church and State, the blessed Religion and Liberty of Our People, is in their own desperate and seditious designes, and

would not endeavour upon such weak and groundlesse reasons to seduce Our good Subjects from their Affection and Loyalty to Us, to run themselves into Actions unwarrantable, and destructive to the peace and Foundation of the Commonwealth.

And that all Our loving Subjects may see how causelesse and groundlesse this scandalous Rumour and Imputation of Our raising Warre upon Our Parliament is, We have, with this Our Declaration, caused to be Printed the Testimony of those Lords, and other persons of Our Councell, who are here with Us, who being upon the place could not but discover such Our Intentions and Preparations, and cannot be suspected for their Honours and Interests to combine in such mischievous and horrid Resolutions: And therefore We straightly charge and Command all Our loving Subjects upon their Allegiance, and as they will answer the contrary at their Perils, That they yeeld no obedience or consent to the said Propositions and Orders, and that they presume not (under any such Pretences, or by colour of any such Orders) to raise or leavy any Horse or Men, or to bring in any Money or Plate to such purpose: But if notwithstanding this Cleer Declaration and Evidence of Our Intentions, these Men (whose Designe it is to compell Us to raise War upon Our Parliament (which all their skill and malice shall never be able to effect) shall think fit by these Alarms to awaken Us to a more necessary care of the defence of Our Self and

Our

Our People, and shall themselves (under colour of Defence) in so unheard of a manner provide (and seduce others to do so too) to offend Us, having given Us so lively Testimony of their Affections what they are willing to do, when they have once made themselves able; All Our good Subjects will think it necessary to look to Our Self: And We do then excite all Our well affected People, according to their Oaths of Allegiance and Supremacie, and according to their solemn Vow and Protestation (whereby they are obliged to defend Our Person, Honour, and Estate) to contribute their best Assistance to the Preparations necessary for the opposing and suppressing of the Traiterous Attempts of such wicked and Malignant Persons, who would destroy Our Person, Honour and Estate, and engage the whole Kingdom in a Civill War, to satisfie their own lawlesse Furie and Ambition, and so rob Our good Subjects of the blessed fruit of this present Parliament; which they already in some degree have, and might still reap, (to the abundant satisfaction and joy of the whole Kingdom) if such wicked hands were not ready to ruine all their possession, and frustrate all their hopes.

We do therefore declare, That whosoever, of what degree or quality soever, shall then upon so urgent and visible necessity of Ours, and such an apparent distraction of the Kingdom (caused and begotten by the malice & contrivance of this Malignant partie) bring in to Us, and Our use, ready Money or Plate, or shall underwrite to furnish any

number of Horſe, Horſe-men and Armes for the Preſervation of the publike peace, the defence of Our Perſon, and the vindication of the Priviledge and Freedom of Parliament, We ſhall receive it as a moſt acceptable ſervice, and as a teſtimonie of his ſingular affection to the Proteſtant Religion, the Laws, Liberties and Peace of the Kingdom, and ſhall no longer deſire the continuance of that affection, then We ſhall be ready to juſtifie and maintain thoſe with the hazard of Our life.

And Wee do further Declare, that whoſoever ſhall then bring in any ſums of Money or plate to aſſiſt Us in this great extremity, ſhall receive conſideration after the Rate of 8l. per Cent. for all ſuch Monies as he ſhall furniſh Us withall, and ſhall upon the payment of ſuch money to ſuch Perſons, whom We ſhall appoint to receive the ſame, receive ſecurity for the ſame by good lawfull Aſſurance of ſuch of our Lands, Forreſts, Parks, and Houſes, as ſhall be ſufficient for the ſame, and more reall ſecurity then the name of Publike Faith given without Us and againſt Us, as if We were no part of the Publike; And beſides We ſhall alwaies look upon it as a ſervice moſt affectionately and ſeaſonably performed for the preſervation of Us and the Kingdom: But We ſhall be much gladder that their ſubmiſſion to thoſe Our Commands, and their deſiſting from any ſuch Attempt of raiſing Horſe or Men, may eaſe all Our good Subjects of that Trouble, Charge and Vexation.

¶ His

His Majeſties Declaration and Profeſſion, diſavowing any Preparations or Intentions in Him to leavie War againſt His Houſes of Parliament.

THere having been many Rumours ſpread, and Informations given, which may have induced many to beleeve, That We intend to make War againſt Our Parliament; We profeſſe before God, and declare to all the World, That We alwayes have, and do abhor all ſuch Deſignes, and deſire all Our Nobility and Councell, who are here upon the place, to declare whether they have not been witneſſes of Our frequent and earneſt Declarations and Profeſſions to this purpoſe; whether they ſee any colour of Preparations or Councels, that might reaſonably beget a belief of any ſuch Deſigne, and whether they be not fully perſwaded, that We have no ſuch Intention; but that all Our Endeavours (according to Our many Profeſſions) tend to the firm and conſtant ſettlement of the true Proteſtant Religion, the juſt Priviledges of Parliament, the Libertie of the Subject, the Law, Peace, and Proſperitie of this Kingdom. *Given at Our Court at* York *this fifteenth of* June 1642.

The Declaration and Profeſſion of the Lords and others of His Majeſties moſt Honourable Privie Councell, now preſent at *York*, diſavowing any Preparations or Intentions in His Majeſtie to leavie War againſt His PARLIAMENT.

WE whoſe Names are underwritten, in Obedience to His Majeſties deſire, and out of the Dutie which We owe to His Majeſties Honour, and to Truth, being here upon the place, and Witneſſes of His Majeſties frequent and earneſt Declarations and Profeſſions of His abhorring all Deſignes of making War upon His Parliament, and not ſeeing any colour of Preparations or Counſels that might reaſonably beget the belief of any ſuch Deſigne, do profeſſe before God, and teſtifie to all the World, That we are fully perſwaded that His Majeſtie hath no ſuch Intention, But that all His Endeavours tend to the firm and conſtant ſettlement of the true Proteſtant Religion, the juſt Priviledges of Parliament,

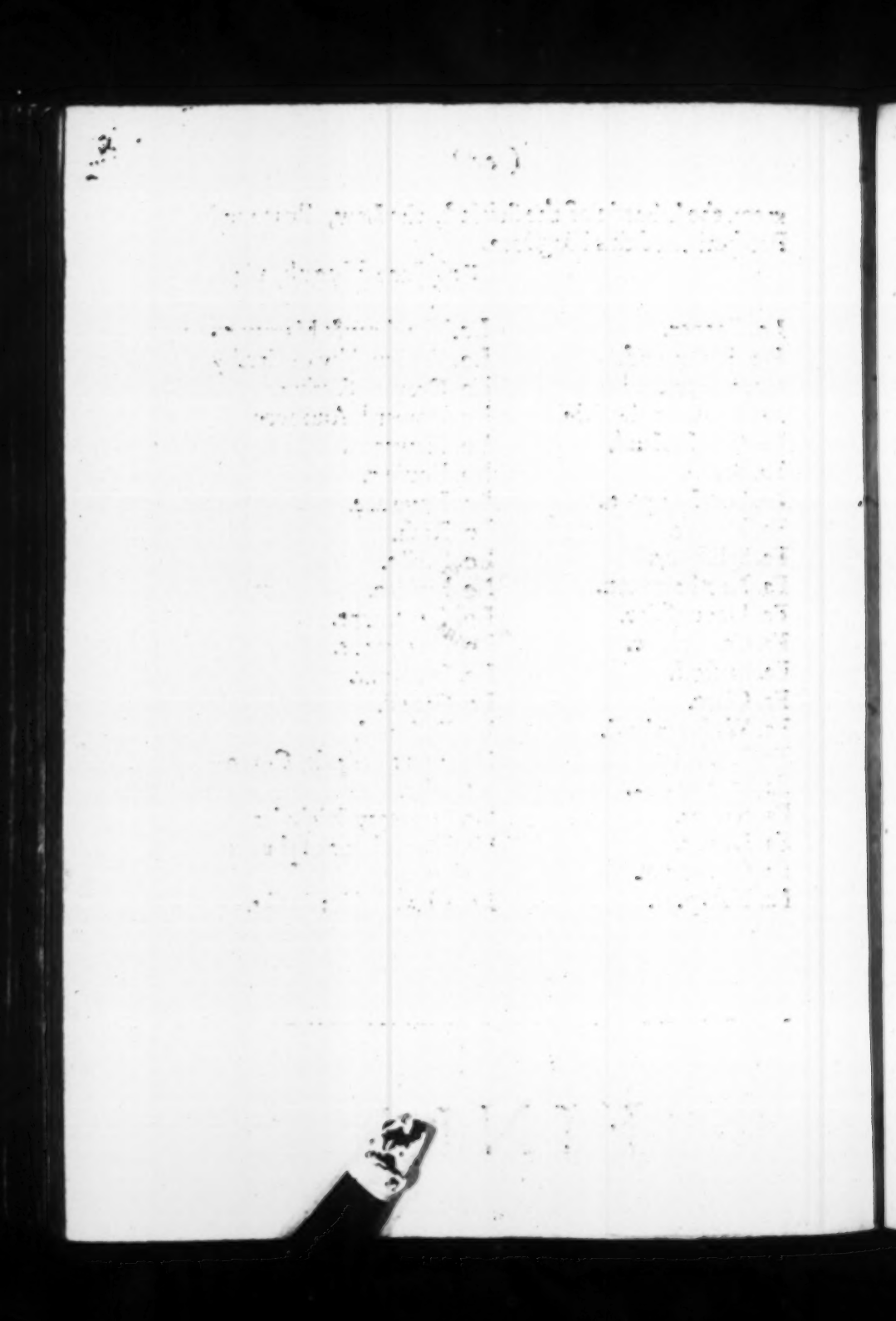
ment, the Libertie of the Subject, the Law, Peace and Proſperitie of this Kingdom.

York, June fifteenth, 1642.

Lo. Keeper.
Du. Richmond.
Marq. Hertford.
Lo. Gr. Chamberlain.
Ea. Cumberland.
Ea. Bathe.
Ea. Southampton.
Ea. Dorſet.
Ea. Saliſbury.
Ea. Northampton.
Ea. Devonſhire.
Ea. Cambridge.
Ea. Briſtell.
Ea. Clare.
Fa. Weſtmerland.
Ea. Barkſhire.
Ea. Monmouth.
Ea. Rivers.
Ea. Dover.
Ea. Carnarvon.
Ea. Newport.

Lo. Mowbray & Matravers
Lo. Willoughby of Eresby
Lo. Grey of Ruthin.
Lo. Howard, Andover.
Lo. Newarck.
Lo. Poulett.
Lo. Lovelace.
Lo. Rich.
Lo. Savile.
Lo. Mohun.
Lo. Coventrye.
Lo. Dunſmore.
Lo. Seymour.
Lo. Capell.
Lo. Falkland.
Sir Peter Wych Comptroller.
Mr. Secretary Nicholas.
Mr. Chancellour of the Exchequer.
Lo. Chief Juſtice Banks.

FINIS.



28.

TWO PROCLAMATIONS By the KING.

HIS Maiesties Proclamation for the more free passage of all His loving Subjects, and the free carriage and conveyance of their Horses, Provisions, or other Goods from any one place or part to another, within His Kingdom of *England*, and the Dominions thereof.

Printed at *York*, and re-imprinted at *London*, by *A. N.* for *Richard Lownds*, at his shop without Ludgate, 1632.



By the King.

WHereas daily complaints have been to Us of late made, That, by colour of ſome late Order or Direction made or given, in, or by both or one of Our Houſes of Parliament, the perſons of divers Our loving Subjects, (as well Our own ſervants, as others) and their Horſes, proviſions, and other Goods, at ſeverall places in the ways towards *York*, (which hath peradventure alſo hapned elſwhere) have been ſtopped, examined, ſearched, ſtayed and moleſted, onely upon cauſleſſe ſuſpition, to their great vexation, diſturbance and hindrance, contrary to the wonted liberty and freedom of the Subject, and the eſtabliſhed Law of the Land.

We therefore, for the preſent relief of Our good Subjects herein, and to prevent all further trouble to Us upon other like Complaints (by a timely and publike notice in that behalf) doe, by this Our Proclamation ſtrictly charge and command all manner of perſons, Magiſtrates, Officers, Miniſters, and other Our Subjects whatſoever, whom theſe may any ways concern, That they, and every of them ſhall, and doe from hence-forth from time to time permit and ſuffer all and every Our loving Subjects to paſſe, and their Horſes, Proviſions, and other Goods whatſoever, to be carried or conveyed from any one place or part to another within this Our Kingdome of *England* and Dominions thereof, quietly and peaceably, without any manner of ſtopping, examining, ſearching, ſtaying, or moleſting, except upon good and warrantable cauſe appearing, and where they may ſo doe by the eſtabliſhed Laws of the Land, and might and ought ſo to doe before, and with-

out any ſuch or other Order or direction of one or both Houſes of Parliament, made or given, or to be made or given, without Our expreſſe conſent thereunto, and not otherwiſe in any ſort; any ſuch Order or direction to the contrary in any wiſe notwithſtanding.

And futher, That in caſe (ſo upon the way) any of Our loving Subjects in their paſsing be otherwiſe detained, or any their Horſes, proviſions, or other Goods whatſoever, in their carrying or conveying, be otherwiſe ſtayed, then all and every ſuch Our Subjects be forthwith ſet at Libertie, and ſuch Horſes, proviſions, and other Goods forthwith delivered to the Owners thereof.

And We require all manner of perſons whatſoever, whom theſe may any ways concern, to take ſpeciall notice of this Our pleaſure, and to performe all ready obedience thereunto in all points, as they and every of them offending to the contrary, will anſwer the ſame at their utmoſt perils.

Given at Our Court at *York*, the eighteenth day of *June*, in the eighteenth yeer of Our Reign, 1642.

By the King.

A Proclamation to informe all Our loving Subiects of the Lawfulneſſe of Our Commiſſions of Array, iſſued into the ſeverall Counties of Our Realme of *England*, and Dominion of *Wales*, and of the uſe of them: And commanding them to obey Our Commiſſioners therein named, in the Execution of their ſaid Commiſſions.

WHereas, by the Laws of this Land, the Ordering and Governing of the *Militia* of the Kingdom, for the preventing and ſuppreſſion of all Invaſions and Rebellions, hath (as a moſt known and undoubted right and prerogative) belonged in all times ſolely to Our Selfe and Our Progenitors, Kings of *England*. And accor-

accordingly Wee have heretofore awarded Commissions of Lieutenancy into the severall Counties of this Our Realm, for the governing and exercising of the Souldiorie and Trained Bands there, like as Queen *Elizabeth* and Our deare Father, both of happy memorie, had done before Us. And therein (amongst other things) gave power to the Commissioners in each County, to Levie, call together, Arme, Array, Train, and Muster Our Subjects inhabiting in the said severall Counties, and to conduct and lead them against all Our Enemies, and all Rebels and Traitors from time to time, as often as need should require.

All which Commissions (although We did, since the beginning of this parliament, grant the like for the County of *Yorke*, to the now Earle of *Essex*, with the privitie of both Our Houses of Parliament, and without exception from either) have, without hearing any of Our Councell learned, been since Voted in Our said Houses of Parliament to be illegall and void; the reason whereof We have not yet been informed of, nor can imagine: For that neither any illegall Clause (if any such be) in those Commissions, nor any excesse or abuse of their Authority, by any Lievtenants or their Deputies, in raising of Moneys, taxing of the Inhabitants, or otherwise could, by Law, make void any such powers as in themselves were lawfull to be granted and put in execution.

And whereas, in case of danger and necessity, it had been more futable to the condition of the times, and the good liking of Our Subjects (who cannot be well pleased with any new wayes, how specious soever) that Our Houses of Parliament should have taken Order that our Commissions of Lievtenancie (the Course whereof had so long continued) should, for the present, have been put in execution, at least wise such part thereof as was undeniably and unquestionably legall, and was sufficient for the purposes before mentioned, or that (according to the like Presidents in former times) they would have desired Us to have granted new Commissions of that nature, omitting such clauses as might justly have been excepted against, which We would not have denied; and not to have called in so suddenly for those Commissions to be

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cancelled, as was done (though We know not by what Law) in Our House of Peeres. Yet notwithstanding, Our two Houses of Parliament, in stead of such Our Commissions, under pretence of evident and imminent danger, and urgent and inevitable ne essity of putting Our Subjects into a posture of Defence, have made a late Order for the setling of the *Militia*, under the name of an Ordinance (which two or three severall times had been refused by the major part of Peeres) and being made, not onely without, but against Our Consent (the reasons whereof are sufficiently knowne to all Our Subjects) is not onely without any one warrantable president of former times (as we beleeve) but (as We are well assured) void in Law.

Wherefore, out of the care which We have of Our people, lest under the pretence of danger, necessity, and want of Authority from Us to put them into a Militarie posture, they should be drawn and ingaged in any opposition against Us or Our just Authoritie; and that they may know they are by Us otherwise provided for, and secured against all just causes of Fears and Dangers from any Force in a legall way (for We are resolved to rule and govern Our Subjects according to our known Laws onely) We have thought fit, for the present, hereby thus timely to publish and declare, That We have awarded into the severall Counties of Our Kingdome of *England*, and Dominion of *Wales*, Our severall Commissions of Array; thereby giving power to severall persons of Honour, Reputation, and Estate in the said Counties, for the safety and defence of Us, Our Kingdom, and Our good Subjects from time to time, as it shall be needfull to Array, Train, Arm, and Muster Our Subjects inhabiting in the said Counties, and in case of imminent danger, to conduct and lead them for the destruction of Our Enemies, and in the defence of their Countrey and the Kingdom.

Which power of granting Commissions for the defence of Us and Our Kingdom, as it is inherent in Us, and inseparable from Our Crown, so it hath been warranted by Presidents of the like Commissions in all Ages, both before and since the grant of the great Charter by King *Henry* the third, down to the very time that

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Commiſsions of Lievtenancie were granted, and was agreed to be legall even by the two learned Judges, Sir *George Crook*, and Sir *Richard Hutton* (amongſt all the reſt) in their Arguments, which concluded on the Subjects part in Our Exchequer-Chamber in Maſter *Hampdens* Caſe, as by the ſame (now ſince printed) may appeare, together with divers particular Records in ſeverall Ages therein mentioned, to which many more may be added.

And in theſe Our Commiſsions, to prevent all manner of Exception, We have, in the powers given to Our Commiſsioners, in all points followed that Commiſsion of Array, which was agreed upon by the King and both houſes of Parliament, after conference with the Judges of the Realm, in the fifth yeere of King *Henry* the fourth, and was done upon the deſire of the Commons, to have ſome alterations from former Commiſsions in certain over-ſtrict Clauſes, whereunto nevertheleſſe no exception was taken for the legalitie, but the Kings Aſſent acknowledged as an Act of great Grace, as appeareth by the Parliament Rolls of that yeere. Since which time Commiſsions of Array have frequently iſſued for prevention of danger, either of Enemies abroad or at home (in both which reſpects Our Houſes of Parliament have voted this Kingdom to be in danger) the ſame being indeed the old ordinary way for the preſervation of the King and Kingdom, who muſt not delay their preparation till ſuch danger break forth into action, and ſo perhaps prove too late. And theſe Commiſsions of Array were not diſcontinued, till by reaſon of the Commiſsions of Lievtenancie (which in ſubſtance contained the powers given by thoſe Commiſsions of Array) they came to be of little uſe.

And, whereas by the Statute of the fourth and fifth yeeres of the Reign of *Philip* and *Mary* King and Queene of *England*, it is enacted, That if any perſon or perſons that ſhall be commanded generally or ſpecially to Muſter afore any ſuch as ſhall have Authority or Commandement for the ſame, by, or from the King, or by any Lievtenant, Warden, or other perſon or perſons authoriſed for the ſame, do willingly abſent him or themſelves from the ſame Muſters, having no true and reaſonable excuſe of Sickneſſe, or o-

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And, whereas by the Statute of the fourth and fifth yeeres of the Reign of *Philip* and *Mary* King and Queene of *England*, it is enacted, That if any perſon or perſons that ſhall be commanded generally or ſpecially to Muſter afore any ſuch as ſhall have Authority or Commandement for the ſame, by, or from the King, or by any Lievtenant, Warden, or other perſon or perſons authoriſed for the ſame, do willingly abſent him or themſelves from the ſame Muſters, having no true and reaſonable excuſe of Sickneſſe, or o-

cancelled, as was done (though We know not by what Law) in Our House of Peeres. Yet notwithstanding, Our two Houses of Parliament, in stead of such Our Commissions, under pretence of evident and imminent danger, and urgent and inevitable ne essity of putting Our Subjects into a posture of Defence, have made a late Order for the setling of the *Militia*, under the name of an Ordinance (which two or three severall times had been refused by the major part of Peeres) and being made, not onely without, but against Our Consent (the reasons whereof are sufficiently knowne to all Our Subjects) is not onely without any one warrantable president of former times (as we beleeve) but (as We are well assured) void in Law.

Wherefore, out of the care which We have of Our people, lest under the pretence of danger, necessity, and want of Authority from Us to put them into a Militarie posture, they should be drawn and ingaged in any opposition against Us or Our just Authoritie; and that they may know they are by Us otherwise provided for, and secured against all just causes of Fears and Dangers from any Force in a legall way (for We are resolved to rule and govern Our Subjects according to our known Laws onely) We have thought fit, for the present, hereby thus timely to publish and declare, That We have awarded into the severall Counties of Our Kingdome of *England*, and Dominion of *Wales*, Our severall Commissions of Array, thereby giving power to severall persons of Honour, Reputation, and Estate in the said Counties, for the safety and defence of Us, Our Kingdom, and Our good Subjects from time to time, as it shall be needfull to Array, Train, Arm, and Muster Our Subjects inhabiting in the said Counties, and in case of imminent danger, to conduct and lead them for the destruction of Our Enemies, and in the defence of their Countrey and the Kingdom.

Which power of granting Commissions for the defence of Us and Our Kingdom, as it is inherent in Us, and inseparable from Our Crown, so it hath been warranted by Presidents of the like Commissions in all Ages, both before and since the grant of the great Charter by King *Henry* the third, down to the very time that

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Commiſsions of Lievtenancie were granted, and was agreed to be legall even by the two learned Judges, Sir *George Croke*, and Sir *Richard Hutton* (amongſt all the reſt) in their Arguments, which concluded on the Subjects part in Our Exchequer-Chamber in Maſter *Hampdens* Caſe, as by the ſame (now ſince printed) may appeare, together with divers particular Records in ſeverall Ages therein mentioned, to which many more may be added.

And in theſe Our Commiſsions, to prevent all manner of Exception, We have, in the powers given to Our Commiſsioners, in all points followed that Commiſsion of Array, which was agreed upon by the King and both houſes of Parliament, after conference with the Judges of the Realm, in the fifth yeere of King *Henry* the fourth, and was done upon the deſire of the Commons, to have ſome alterations from former Commiſsions in certain over-ſtrict Clauſes, whereunto neverthelesſe no exception was taken for the legalitie, but the Kings Aſſent acknowledged as an Act of great Grace, as appeareth by the Parliament Rolls of that yeere. Since which time Commiſsions of Array have frequently iſſued for prevention of danger, either of Enemies abroad or at home (in both which reſpects Our Houſes of Parliament have voted this Kingdom to be in danger) the ſame being indeed the old ordinary way for the preſervation of the King and Kingdom, who muſt not delay their preparation till ſuch danger break forth into action, and ſo perhaps prove too late. And theſe Commiſsions of Array were not diſcontinued, till by reaſon of the Commiſsions of Lievtenancie (which in ſubſtance contained the powers given by thoſe Commiſsions of Array) they came to be of little uſe.

And, whereas by the Statute of the fourth and fifth yeeres of the Reign of *Philip* and *Mary* King and Queene of *England*, it is enacted, That if any perſon or perſons that ſhall be commanded generally or ſpecially to Muſter afore any ſuch as ſhall have Authority or Commandement for the ſame, by, or from the King, or by any Lievtenant, Warden, or other perſon or perſons authoriſed for the ſame, do willingly abſent him or themſelves from the ſame Muſters, having no true and reaſonable excuſe of Sickneſſe, or o-

ther lawfull Impediment, or at their appearance at such Musters, do not bring with them such their best Furniture, or array & armour, as he or they shall then have for his or their own person in readinesse, that such person or persons shal, for every such default and offence, incur such penalties, and to be inflicted in such manner as by the said Statute are limited. Which Statute is in full force.

We do therefore, by this Our Proclamation, expresly charge and command all Our Sheriffs, Justices of peace, Majors, Bailiffs, Constables, and all other Our Officers, and other Our loving Subjects of Our severall Counties of *England*, and Dominion of *Wales* respectively, That they be attending, aiding, assisting, counselling, and at the commandment of the said Commissioners of Our severall Counties respectively in the execution of their Commissions, as they will answer the contrary at their utmost perils.

And although Wee can nothing doubt that any of Our loving Subjects shall or will oppose or hinder Our said Commissioners in the Execution of their said Commissions, by putting in Execution any power touching the *Militia*, not warranted by Our Authority, or otherwise disturbing Our said Commissioners in Execution of Our Setvice, considering the extream danger wherein such Act may, upon the severall Circumstances, by the strict construction of Law involve them: Yet lest any ill-affected persons, too far presuming upon Our Clemency, and in hope of impunity or pardon, should dare to offend Us and Our Laws, contrary to this Our proclamation; Wee doe hereby declare to all Our Subjects, That whosoever shall, after this our proclamation published, do any thing in opposition of our Commissioners, by disobeying their Commands, according to Law, or putting in excution any other Command concerning the *Militia* of our Kingdom, contrary to Law, Wee shall account them unworthy of our Grace and Mercy, and such as must expect, that Justice (how penall or capitall soever it be) shall be done upon them according to their demerits.

Given at Our Court of York, *the twentieth day of* June, *in the eighteenth yeer of Our Reign.* 1642.

FINIS.

MVSEVM BRITANNICVM

